A DIRECTION for the vveaker ſort of Chriſtians; ſhevving in vvhat manner they may bee prepared to the vvorthy receiuing of the Sacrament of the bodie and bloud of Chriſt: with a ſhort forme of Triall or Examination annexed.

Grounded vpon 1. Cor. 11. 2.——30.

By W. B.

Whereunto is adioyned a verie profitable treatiſe of the ſame argument, by way of queſtion & anſwer, written by another.

The fourth Edition.

Math. 22. 12.

Friend how cameſt thou in hither, and haſt not on a vvedding garment?

Printed at London by *Humfrey Lownes*, for *S. M.*

1615.

x60-530

TO THE VERTVous and vvoorthy Ladie, *Grace Darcie.*

MADAM,

THose notes which vvere lately writ forth for your priuate vse, I am now emboldned to make more common; not for any conceited vvorth in them, but to auoid the trouble of yielding satisfaction to other good friends that desire and expect the like office from mee. I am sure heerein I shall hurt none, but my selfe; nor so much as offend any, excepting those for whose vse the publishing heereof was neuer intended.

Your Ladiships fauourable acceptance of them in priuate, hath made them the bolder to come forth in publike, and to grace themselues

with the profession of your fauour, which is their greatest ornament.

I hope that you, who haue giuen them some entertainement in your closet, will not carelessly passe by them as vnknowne, now they present themselues vnto you in the street: the rather for that they come not alone, but accompanied, assisted and countenanced with a most profitable Treatise of the same Argument, written long since by one whom your Ladiship reuerenceth, and whose person and labours, in the worke of Christ Iesus, are (and that deseruedly) much esteemed of the people of God.

I shall not need to admonish you of the vse of either of these Treatises: Themselues, how

how little ſoeuer, are in that point able to ſpeak for themſelues. Onely take heed (good Madam) leaſt in their vvithdrawing of you frō the damnable ſinne of profaning this holy Sacrament, you be not by miſconſtruction brought vnto any vvicked and ſuperſtitious adoration thereof.

Thus in haſte, vnfainedlie praying the Lord, more and more to bleſſe the vvoorthy Knight your husband, and your ſelfe, & from heauen to reward thoſe many fauours receiued from you both, I humbly take leaue. Ianua. 2. 1608.

Your Ladiſhips
much bounden,
W. B.

The Contents of the Direction following: framed according to the Apostles owne method.

THe first part declareth vvhat a dangerous sin it is to profane the Sacrament of the Lords Supper.

1. *By laying dovvn the principall doctrine of the Sacrament.*

2. *By inferring and concluding from the said doctrine, the greatnesse and grieuousnesse of the sinne aforesaid.*

The doctrine of the Sacrament consists in sixe points.

The first concerneth the authoritie by which it was brought into the Church. page 7

The second concerneth the first

Ad-

Administer of it. page 15

The third concerneth the circumstance of time wherein it was instituted. page 19

The fourth concerneth the parts of the Sacrament's. pag. 24

The fift concerneth the consecration thereof. pag. 38

The sixt concerneth the main and generall end thereof. pag. 41

The inferenee and conclusion from the aforesaid doctrine, is; That those which shall receiue such a mysterie vnworthily, are guiltie of the body and bloud of Christ.

Wherein is shewed, First, what it is to receiue vnworthily. pa. 54

Secondly, what it is to be guilty of the body & bloud of Christ. page 59

Thirdly, vvhy such as receiue vnwoorthilie, are guiltie of the body & bloud of Christ. pag. 61

The

THe second part sheweth, By what meanes the danger of the former sinne may be auoided.

The meanes is a due triall & examination of our selues before wee receiue.

For the better vnderstanding vvhereof, fiue parts are handled in order, so farre forth onely all of them (excepting the second) as the Apostle gineth occasion.

1. *What manner of triall it is which is heer required.* pag. 76

2. *The duties in and after this triall.* pag. 80

3. *The persons that are to make this triall.* pag. 86

4. *The speciall motiue vnto this triall.* page 98

5. *Wherein more particularly this triall consisteth.* pag. 103

The

THe briefe forme of triall or examination explaineth these three things;

1. *The excellency of the person and merits of Iesus Christ, who hath ordained the receiuing of this Sacrament.* page 137

2. *The special end why Christ Iesus did ordaine the same.* page 140

3. *The speciall benefit that comes to the vworthy Receiuer thereby.* page 142

The first part of Preparation:

Shewing vvhat a dangerous sinne it is, to profane this Sacrament.

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1. Corin. 11.

23. *For I haue receiued of the Lord, that which I also haue deliuered vnto you, to wit, that the Lord Iesus, in the night that he was betraied, tooke bread:*

24. *And vvhen he had giuen thanks, he brake it, & said; Take ye, eate ye, this is my Body, which is broken for you: This do yee in remembrance of mee.*

25. *After the same manner also hee tooke the Cup vvhen he had supped, saying; This Cup is the Nevv Testament in my Blood: This do as oft as ye drink it, in remembrance of mee.*

26. *For as often as yee shall eate this Bread, and drinke this Cup, ye shal shew the Lords death till he come.*

THE Church of *Corinth*, by reason of some disorders crept into their assemblies, had oftentimes profaned the holy Supper of the Lord. The Apostle in this Scripture, indeauours to reforme this sinne in them. And this hee doth,

1, By declaring, what a dangerous sinne it is to profane this

this Sacrament, *verse* 23.

2, By teaching the speciall meanes by which the sinne aforesaid may be auoided, *verse* 28-33.

Vnto these two heads may be reduced, whatsoeuer is necessarie for the due preparing of a Christian to the worthy receiuing of this Sacrament.

It beeing therefore my desire to doe my best indeuour to fitte and prepare you for vvoorthie and reuerent Receiuers of these holie mysteries; passing by all other formes and methodes, I will followe that as the best, vvhich the Holie Ghost in this place teacheth the Apostle to vse: vrging you heerein to no other duties, then vvhat hee vrgeth the Church

of Corinth vnto; & in them, all other Christians whatsoeuer.

For the better manifesting of the first point, the Apostle first layes downe the principall doctrine of the Sacrament. *verse* 23-27.

Secondly, from the doctrine therof, hee infers & concludes what a grieuous sin all they doe commit which profane the same. *verse* 27.28.

Concerning the doctrine of this Sacrament, hee layeth down six points thereof, euery one of them seuerallie, and all of them ioyntly, tending to argue what a fearefull sinne all those runne into, who pollute these high & holy mysteries; therein inciting all true-harted and sincere Christians to a holy and reuerent regard, & due

vse

vse of them, whensoeuer they shall bee called and admitted thereunto.

In this order which the Apostle obserueth, we may learn by the way, this short instruction: That ignorance or want of due consideration of the doctrine concerning this Sacrament, is one maine & principall cause, that so many both contemne and profane the same; & that there is no hope or possibilitie, that such persons, as are grosly ignorant of the doctrine of this Sacrament (so long as they continue in this estate) should euer with due reuerence receiue the same; and in that regard, reap any fruit or benefit thereby. And therefore, so oft as in their ignorance they go about to be made partakers thereof,

Ignorance a speciall meanes of profaning this Sacrament.

they must needes runne their soules vpon a most dangerous rock.

The first meanes then for a Christian to become a worthy and reuerent partaker of this Sacrament, is to bee well grounded in the doctrine therof. Ignorance indeed may well be the mother of Popish deuotion: but it is the verie stepdame of all true Christian pietie, and (as may in part appeare by the Apostles proceedings in this present matter) the very mother of all profanenes, and irreligious impieties in the Church of God; and of the contempt and profanation of Gods holy vvorship and seruice in all the parts thereof.

The

The first point of doctrine, concerning the first author and institutor of this Sacrament.

THe first point of doctrine tending to shew what a dangerous sinne it is to profane these Sacraments by vnreuerent receiuing, is concerning the authoritie and commission by which *Paule* brought this Sacrament into the Church: the summe and effect whereof is this: *This Sacrament is no humane tradition, brought into the Church vpon his own head, & by his own meere will and pleasure; but an ordinance of Christ, receiued by tradition from him.* For so he saith: *I haue receiued of the Lord, that which I also haue de-*

This Sacrament was ordained & instituted by Christ.

liuered vnto you. As though he shold more plainly haue said, If this Sacrament had been a deuise of mine owne braine, or a Tradition hauing no other ground than mine owne vvill and pleasure, then might you haue had som colourable plea, for this your light account & profanation thereof: but seeing I deliuered this ordinance vnto you by expresse warrant, and commission from Christ Iesus himselfe, the sole soueraigne head of the Church, the greater and more damnable is your sin, who haue in so greeuous a manner profaned the same.

The lessons from hence to further our preparation to the due receiuing of this Sacrament, are these:

1. That

1. That it is no ſmall ſinne to vſe any ſpeciall ordinance of Ieſus Chriſt, profanely or irreuerently: ſuch cannot be freed from ſinne, as ſhall ſhew contempt but vnto the ordinances of men, though they require but *things indifferent*: much leſſe can they be guiltleſſe, which ſhall ſhew contempt to the immediate ordinance of Chriſt Ieſus himſelf, whoneuer inſtituted any thing which is not exceeding good, and neceſſary to be done; yea, whoſe very ordaining of a thing makes it good, neceſſary, and profitable, though before it was indifferent, and vnprofitable; yea, euill, and hurtfull. For this cannot but argue a wonderfull baſe and light eſtimation of Chriſt, and of his wiſedome, to debaſe by

rude & vnreuerent behauiour, any order or constitution of his: And yet how ordinarie a thing is it for most professed Christians, to make most base account, euen no better then a may-game, of the principall ordinances of Iesus Christ?

What palpable contempt of the word read and preached, of prayer, of the Sacraments, and of the Sabbath, do most men liuing in Gods Church, vse to shewe? How carelessly, vnreuerently, and rudely, doe they behaue themselues, euen in the most solemne and publique vvorshippe of GOD; shewing apparant contempt and scorne of the same?

VVhat may wee iudge of this? but that such thinke in the secret of their hearts, that Christ himselfe is a mocke-

rie,

rie, or at the least, that hee hath discoured much want of vvisedome and discretion, in requiring so base and contemptible a seruice, such as is not to bee deemed fitte for wise men to performe, but in iest or scorne, or (at the best) but as if they were acting some counterfet part vpon a stage.

Secondly, a speciall meanes to preuent this sinne, in the receiuing of this Sacrament, is to learne and believe, that in receiuing the same, we do not conforme to the priuate humors, conceits, and pleasures of men, of Magistrates or Ministers, of Churches or Fathers; no, not of Prophets or Apostles, of *Peter* or *Paul*, but to the expresse Will & Commaundement of our Lord

and

and Sauiour Iesus Christ. For this is the nature of man, that if hee shall be imperiously cõmaunded any seruice by an inferiour, and one that hath no authority to command, thogh the thing commaunded be in itselfe commodious, prayseworthy, yea honourable, yet he either will refuse to doe it; or if hee doe it, it shall be not without some contempt, and in a kinde of mockerie: but if one in authoritie, whõ in that respect hee reuerenceth, and whom he knoweth hath power to commaund, shall require any such matter, hee will be ready (except he be very lewd and desperate) to yeelde obedience in feare and reuerence, albeit the action in itselfe bee light, and vnprofitable, yea base and seruile, yea troublesome

ſome and hurtfull vnto him.

Except therefore we ſhould bee ſo impious, as to hold, that Chriſt Ieſus hath no power to require this dutie at our hand; or ſo impudent, as to defend, that hee doth no where require it of vs; or ſo blaſphemous, as to ſay hee hath ſhewed no wiſedome in requiring it of vs: it muſt needes be yeelded vnto, that this Sacrament ought with all due reuerence to bee receiued, which is inioyned by ſo awfull and ſoueraigne a power, be the action in it ſelfe neuer ſo meane.

When therefore men come ſo rudely and vnreuerently to theſe holy Rites, it is a ſigne, that they neuer think of that high & ſacred authority that hath ordained them: but only

esteeme of them as of certaine Formalities, that custome and long continuance hath made a fashion, and that men are to conforme vnto them, more to auoide singularitie, then for any necessitie, or profit that comes by them; or of anie dutie that they owe to the Institutor of them.

This then is and ought to bee the maine foundation of all true reuerence, not onely in the vse of this, but all other parts of Gods worship & seruice, *That Christ Iesus requireth this seruice at our hands.* And would the Ministers and seruants of Iesus Christ, who are by their speciall office to dispense these and other the like ordinances of Christ, haue their ministerie not contemned, but truely reuerenced

ced of the people of God? Let them make it appear (as *Paul* doth heere) that they minister no other word or Sacraments, prescribe no other worshippe, preach no other Gospell, binde mens consciences with no other lawes, allure them with no other promises, feare them with no other threatenings, then such as they haue receiued from Christ himselfe.

The second point of doctrine, concerning the first Administer of this Sacrament.

THe second point of doctrine, propounded by the Apostle, is concerning the first Administer of this Sacrament.

ment. The effect whereof is this; *That Christ Iesus did not onely himselfe institute and ordaine this Sacrament, but did in his owne person, & with his owne hand, first of all administer the same.* For it followeth in these words, *That the Lord Iesus, the night that he was betraied, tooke bread, &c.* As though hee should say, If but my selfe, or any other Apostle, or any person inferiour to an Apostle, had instituted this Sacrament, by warrant and commission from Christ, there had been therein cause enough for any Christian hart to fear and tremble to lay vnreuerent and impure hands vpon so holy a thing: but when Christ Iesus hath not onely instituted it, but was himselfe in his own person a minister of it, yea the

first

first Administer of it, what a feareful iudgement must they needs be in danger of, who shall profane and disgrace the same, when Christ himselfe hath so exceedingly graced & honoured it, by beeing himselfe in his owne person a Minister thereof?

This doctrine also serueth to discouer what a great and dangerous sin it is to profane these mysteries, by vnholy and vnreuerent receiuing of them. For first, the seruices which are required by the lawes of man, framed onely by consequence from the word, or but according to the generall rules thereof, are in a holy and religious manner to bee performed. But such a seruice as Christ himselfe shall immediatly and so expressly institute,

not

not trusting to the discourse and wit of man to appoint the same, and which himselfe did most religiously in his owne person performe, must needs deserue the highest respect and reuerence, & must needes argue great impietie in them, who shall contemptuously, or but carelessly, behaue themselues in or about the same.

2. In that himselfe did first not only institute, but administer it; it teacheth vs that wee should alwaies receiue it from the hands of Christs Ministers, euen as it were from the hands of Christ himselfe; who, though hee be not bodily, yet is as spiritually & effectuallie present now, as at the first institution thereof.

Mat. 28. 20

And therefore great must their shame bee, and fearfull

their danger, who in the holy presence of Christ shall stretch forth profane hands, to receiue from the hands of Christ, such high and holie mysteries.

The third point of doctrine, concerning the particular time wherein this Sacrament was instituted.

THe third point of doctrine concerneth the circumstance of Time, that Christ in his speciall wisedom made choice of, to institute & administer this Sacrament.

It was instituted and first administred by Christ, *in the night in which he was betraied.* Which also serueth in a most effectuall manner, not only, to moue & perswade to a due and reuerent

reuerent respect of this ordinance, but also to manifest what a grieuous sinne against Christ it must needs be, to debase this Sacrament by any irreligious behauiour whatsoeuer. For first, that could not but proceed from the infinite loue of Christ, which at this time hee instituted for his Church, when he was preparing himselfe to the greatest worke of loue that euer was shewed, euen to lay downe his life for it. The legacies bequeathed by friends vpon their death-beds, vse much to be esteemed: and where they are contemned, there the loue of the giuer is despised & disgraced. If therfore the loue of Christ Iesus, when he was ready to lay downe his life for vs, be deare and precious vnto vs,

this

this Sacrament, which at that very time was instituted by him, and as a legacie bequeathed vnto vs, must needs bee deare and precious vnto vs.

2. This was no time for Christ to spend in instituting needlesse & vnnecessary matters. The vainest men that are, or euer were, except they be desperatly wicked, or through some disease distempered in their braine, do not vse at such a time to busie themselues about vanities and needlesse matters; but their thoghts vse to be taken vp with the most serious and weightiest affaires, such as most necessarily concerne themselues and their friends. Farre be it therefore from vs, that we should think, that our Sauiour at this time shold find nothing else to do,

but

but to trouble his Church with idle and friuolous obseruances. Yea, if men at such times as this is, how miserable soeuer, due vse to bestow the best things they haue vpon them they most loue, we must either thinke that our Sauiour was very poore, or very miserable; or else wee must hold, that this Sacrament, which at this time he bequeathed vnto all his Churches, is of some speciall price, value, and vse vnto the same, if it be receiued as it ought to be.

Thirdly, seeing that Christ at this time was entring vpon the greatest, most painfull and difficult vvorke that euer was or shall be performed, euen the saluation of sinners, the zeale whereof had now, more then euer, eaten him vp, & had

captiuated

captiuated all the thoughts and affections of his ſoule, ſo that it was not poſsible for him (at this time) to think of any thing elſe, but what might further the vvorke of our redemption, and the ſaluation of our ſoules; wee muſt needes conclude, that this Sacrament beeing duly (according to Chriſts intent) adminiſtred and receiued, muſt needs tend, after a very ſpecial manner, to the furtherance of our ſaluation, and to make the worke of his redemption effectuall vnto vs: ſo that to ſet light by this Sacrament, is to deſpiſe the great worke of our Redemption, and the euerlaſting ſaluation of our ſoules, purchaſed by the bloud of Chriſt.

The

The fourth point of doctrine, concerning the parts of this Sacrament.

THe fourth point of doctrine is concering the parts of this Sacrament: which before wee can well vnderstand, some thing is to be premised of a Sacrament in generall. Whereof briefely:

This word [*Sacrament*] was wont to signifie that solemne oath which the souldiers of Rome vsed to take, whereby they bound themselues to performe faithful seruice to their Emperour in his warres: from whence the Latine Diuines haue borrowed it; and now, by long custome, it is become in the Westerne Churches, a proper name, wherby those outward

outward badges and ensignes of Christianity (viz. *Baptisme* and *the Lords Supper*) are called; because that Christians, in the due receiuing of them, doe after a speciall manner binde themselues, euen as it were by a solemne vow and oath, to serue their Lord and Maister Iesus Christ, euen as the souldiers of *Rome* did, by solemn oath, bind themselues to serue their Emperours and Commaunders in the warre.

More particularly, wee vnderstand by Sacramẽts, those mysticall Rites and Ceremonies of the Church, vvhich Christ hath ordained for the setting forth and confirming of the Couenant of Grace.

Mysticall Rites and Ceremonies are certaine outward and bodily signes, which, af-

ter a secret and artificiall manner, shadow and represent things spirituall and internall: So that in euery Sacrament there are these two things to bee considered: 1, The outward bodily signe. 2, The spirituall matter, that is mystically shadowed by the signe, and yet, after a sort, hidden & locked vp in the same.

The Apostle, in setting down the parts of this Sacrament, expresseth both these points.

1, The outward signes which Christ hath instituted, are in themselues verie common, and ordinary matters, as *breaking & eating of Bread, and drinking of Wine.*

Wine is not expressed heer: but in *Mat.* 26. and *Mar.* 14. the fruite of the Vine is expresly

pressly mentioned by our Saviour Christ, immediatly after the institution.

These signes may be reduced to two heads: as

1, Vnto certaine outward elements:

2, Vnto certain mysticall actions in and about the elements.

The elements are Bread & Wine:

The actions are breaking and eating of the Bread, and drinking of the Wine.

These are all the mysticall signes which are expressie mentioned in this place of Scripture, and in the Euangelists that write of the institution of this Sacrament: and therfore I will not stand vpon any other; though there bee other particular actions per-

formed in and about these elements, which of the soundest Diuines are, and rightly may, in some sense, by analogie, be counted Sacramentall.

These signes considered nakedly in and by themselues, are not of any great force to stirre vp any great reuerence to the receiuing of them, because there is no one thing in the world more ordinary then eating of bread, and drinking of wine; and yet there is no iust cause why, in regard of them, wee should despise and contemne the Sacrament, they beeing in themselues things both necessary & pleasant, and no waies base & contemptible.

If Christ Iesus should haue required of vs, the performance of any light & senslesse action, or which should haue been

been loathſom, or burdenſom vnto vs; yet we ought, for his ſake that requires it, to yeeld reuerent reſpect vnto it: much more when hee requires that which in it ſelfe is neceſſarie, profitable, and pleaſant, as eating of bread, and drinking of wine are. It had becommed vs in all humilitie, (if ſo it had pleaſed him to ordain) to haue bin content to haue eaten, vpon his commaundement Acornes and husks, and ſwines meat, ſuch as the prodigall ſon was forced to eate of; and to haue drunke for his ſake vinegar mingled with gall, ſuch as himſelfe, for our ſakes, taſted of: much more may it beſeem vs, with all due reuerence and honour, to eat bread, & drink wine, vpon Chriſts will & pleaſure, which is euer moſt holie

and blessed.

For to let passe the outward signes in themselues, and to come to the mysterie in them, and to consider the one vvith the other, then shall wee see great force in the parts of the Sacrament, to stirre vp in vs a speciall reuerence in the receiuing of it. There are many things of no honour in themselues, that in regard of some speciall vse than they are applied vnto, are honourable; as the white wand carried before Iudges, the Cappe of Maintenance worne before the Lord Maior, the Sword borne before the King, &c. Which in regard of some speciall mysterie and meaning that is hidden in them, are matters of speciall grace and honour: so though these out-

ward signes bee not in themselues honourable, yet in regard of the mysterie that is in them, they both bring honor to Christ, and are honourable to the vser.

The very circumstance of time wherein our Sauiour did administer it, sheweth that this bread and wine, this eating and drinking, hath in this place a more then ordinarie vse or end. Wee eate bread commonly to satisfie hunger, and to feede and nourish our bodies; and wee drinke vvine to quench thirst, and to reuiue and refresh our heauy spirits; but this is not the proper end of the eating of this bread, or of the drinking of this vvine. For then Christ would neuer haue administred it immediathe after supper; and that a

festiuall supper, whē they that were to receiue it, were full of bread and wine before. And therefore in the receiuing of this Sacrament, vve must not so much looke (as wee doe in other eatings and drinkings) to satisfie our hunger, to fill our bellies, and to quench our thirsts: but in this eating and drinking, wee must looke to satisfie and fill our soules with some heauenly and spirituall matters, shadowed in these outward signes, and conueied vnto our soules in the due receiuing of them, through the gracious operation of the spirit of God.

The mysteries then contained vnder these signes, and expressed by them, are the greatest that can be imagined, euen the great and high mysterie

rie of our redemption and salvation by Iesus Christ; our faith and beliefe whereof, we do professe in the vse of them, and the fruit whereof is sealed and confirmed vnto vs in the due receiuing of them.

The *breaking of the Bread*, signifieth, in a mysterie, *the breaking of Christes body*, that is, all the vnspeakeable tormentes that hee suffered in his owne person for our sinnes: which were greater then if his liuing body had been rent & torne into a thousand peeces, and all his bones broken, and beaten to dust and powder.

Heb. 5.7.
Esay 53.16
Mat. 27

The eating of the bread thus broken, *& the drinking of this wine, signifieth the special fruit & benefit thereof vnto all beleeuers, by the passion and sufferings of Iesus Christ.* For Christ saith;

This Breade is my Body, which was broken for you: And this Cuppe is the New Testament in my Blood. Or as hee speakes more plainely, *is my Blood in the New Testament, that was shedde for many for the remission of their sinnes.* And therefore he biddes them *take and eate* the one, and *drinke* the other; as though hee should more plainly say vnto them: This bread, so broken as you see, shall be a signe vnto you, and vnto all them that beleeue in my Name, of that which I haue suffered in my flesh for you. The wine in this Cup, shall bee a signe euen of the blood that in the Sacrificing of my selfe vpon the crosse was shed for you, to procure the pardon and remission of your sinnes, and of all their sinnes that shall

Mat. 26. 28

shall beleue in mee: which is not the bloud of Oxen and sheepe, such as were offered in the Old Testament, but is in very deede the bloud of God and man, whereby the New Testament is sealed and ratified, which offereth saluation vnto all which shall beleue in mee, and in the merits of this my bloud: Therefore take ye & eate ye this my sacrall bread, and drink this holy wyne, and therein let it be a pledge vnto you, and to all the faithful that shall in like maner receiue the same, that the fruit of that which is shadowed thereby, belongs vnto you; so that as verilie as you eate this bread, and drinke this wine with your bodily mouths, so verily shall your soules taste of, and, as it were, eate and drinke of the

fruit

fruits of my death & passion, euen the remission of sinnes, and life euerlasting.

Is not this Sacrament then a mysterie to bee trembled at and adored? Is it not a great indignitie, that men should brutishly, without all preparation, come vnto the same, as an horse to the manger, or a swine to the trough? If it were but a bare & simple eating of bread, and drinking of wine, for bodily necessitie or pleasure, we ought not like beasts, without any shew of reuerence, seize vpon them; but ought in the receiuing of thē, in some degree, lift vp our harts to God for them: Much more when there is such an heauenly vse of these creatures, ouer & besides that naturall and common vse, which

cannot

cannot bee separated from them. It were a great indignitie offered to the work of our redemption, but occasionally to speake or thinke of it without due reuerence: but to deny reuerence and honor vnto it then, when vnder such a speciall mysterie it is presented vnto vs, & when we are thereby called to a speciall consideration of it; yea wherein it is of purpose represented to our senses, that wee might the better behold it, and be stirred vp to praise and magnifie God for it: and which is more, when in a reuerent vse of this mysterie, wee may spiritually partake euen of all heauenly things that are shadowed by it, what a sin must this needs be, vnreuerently to rush vpon these holie Rites?

and

And vvhat a forcible argument must it be, to stirre vs vp to a vvorthy receiuing of this Sacrament?

The fift poynt of doctrine, concerning the Consecration of this Sacrament.

THe fift point of doctrine, is, concerning the Consecration of this Sacrament.

Christ, before he deliuered this Sacrament, *gaue thanks*.

This consecration was a speciall dedication of the elements in this Sacrament, vnto the mysticall and holy vse aforesaid, by prayer, and inuocation vpon the Name of God, and specially by thanksgiuing; wherein this thanksgiuing specially consisted, is not reuealed; most probable

it is, that it was principally for our sake, to wit, for the great fruite of this Sacrament, that should redound vnto all the worthy Receiuers thereof.

This sheweth, that speciall thanks are due vnto GOD from vs for this Sacrament: For, if Christ found cause to thank God for it, much more cause haue wee, who reape all the fruit & benefit of it. And if the worthinesse of this Sacrament did draw thanks from Christ, it may challenge a vvoorthy and reuerent acceptance of vs; yea, it much more concerns vs to administer and receiue the same with prayer & thanksgiuing. And is great prophanenesse for vs to presse vnreuerently vpon that vvhich Christ himselfe would not enter vpon, without

out

out speciall prayer; vvherby he sufficiently declareth, that this Sacrament is a special holy Ordinance, and therefore to bee vsed holily, and not in a profane and vnreuerent manner. If Christ had but simply ordained it without any such speciall thanksgiuing or prayer, it had been our dutie notwithstanding, to receiue it with all due reuerence: But when hee shall in this manner, by speciall prayer, institute & administer it, it must needes be great impietie for vs to despise and contemne it, and not to make an high account and reckoning of it.

The Euangelist *Matthew* saith, *Hee blessed the Breaki*: By prayer and thanksgiuing obtained a speciall blessing from God vpon it. For that which

which *Balac* said of *Balaam*, may bee more trulie said of Christ, *That which hee blesseth, is blessed; & that which he curseth, is cursed.* So that this is a blessed Sacrament, which Christ Iesus, with his owne mouth, hath after such a speciall manner blessed: And the more hee hath blessed it, the more it will be a meanes of blessing to the worthy Receiuer of it; and the more blessed it is of it selfe, the greater curse it will bring vpon the profane & vnreuerent abuser thereof. Num. 22. 6.

The sixt point of doctrine, concerning the ends of this Sacrament.

THe sixt and last poynt of doctrine, is, concerning the

the maine and most general ends of this Sacrament, which are two;

The first, respecting our selues:

The second, others. That respecting our selues, is, that wee doe it in remembrance of Christ, declared in these words; *This doe yee in remembrance of mee*: So that wee are to receiue this Sacrament to this end and purpose, that in and by it, wee might be stirred vp in a speciall manner to remember, and in remembring to meditate of Christ, and of his infinite loue and mercy towards vs, in the great worke of our Redemption, which is shadowed and set forth by the same. Wh ē our special friends, vpon their departure from vs, bestow vpon vs a token of remem-

membrance, they do it to this end, that so often as we looke vpon the same, or vse it, wee should call to mind the manie loues they haue shewed vnto vs; And this is written in our nature, that when an occasion onely is offered vnto vs of remembring a friend departed from vs, wee vse to shew special affection.

Hence it is, that ignorant and superstitious persons wont to heare mee, vpon euery occasion of remembrance, pray the Lord to haue mercy vpon their soules that are departed this life, whom they loue and haue bin beholding vnto. But when they behold a special memoriall of them in some token to their loue, which brings to their minde some extraordinarie fauours,

then

then they vse to be extraordinarilie affected with the remembrance thereof; yea, and they vse to shew part of that loue, affection, and honour, which they beare to the person, to the token and memoriall it selfe. They will carefully lay it vp in their deskes and cabinets: They will (it may be) sometimes kisse it, and doe a kinde of honour vnto it: So much do we vse to be affected with any thing that brings into our minde the loues and fauors of a deceased friend. And therfore seeing this Sacrament that was not onely left vnto vs by the greatest friend that euer wee had, but left of purpose to be a remembrance & a pledge vnto vs, of the greatest loue that euer was shewed to mortall creatures, and which hath

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the very effects and fruits of the loue written vpon it, nay ingrauen in it, yea in som sort contained in it; is it a thing credible, that any that loue & believe in Christ Iesus, should profane and lightly regard this Sacrament? But heer by the way, we may obserue how strangely forgetful euen those that be faithful, are of the great & vnspeakable loue of Christ, that they stand in need of such a remembrance: for vnto thē is this Sacrament giuen, as a helpe to bring to their minds the consideration of this loue. Is it possible that a man shold forget the loue of such a Lord and Master, that hath with a great price of money redeemed him from being a perpetuall Gally-slaue? yea, who for to redeeme him, hath made himselfe

himselfe a slaue? Yea, hath purchased his seruants liberty with his owne death, and hath bestowed vpon him, all the honors & dignities that himselfe had, and euen all that himselfe possessed? Were it not wonderful that he should need a speciall remembrance when he can no waies cast his eyes abroad, but hee shall behold the effects of this his Lords loue? Would not one thinke that hee should rather need some meanes to make him forget this loue, & to put it out of his head, rather then to bring it vnto his remembrance? This is the state and condition of all Christians: though Christ Iesus hath done a thousand times more for vs, then is possible for one man to doe for another; though what-

whatſoeuer wee haue, we haue it by his mercy and loue, our ſoules, our bodies, our ſenſes, our wit, our beautie, our wealth, our life; ſo that wee are compaſſed about with memorials of his kindneſſe: and we cannot ſee, feele, heare, taſte, or ſmell any thing, but it may put vs in minde of his loue, yea of his death and paſſion, by which the free vſe of theſe things haue beene purchaſed vnto vs: yet for all this, wee ſtand in need, you ſee, of ſpeciall remembrance; yea & yet (O ſinful wretches that wee are!) wee are ready to profane theſe ſpeciall remembrances; yea, and which exceedeth all wonder, are prone, euen in the midſt of them, moſt of all to forget the loue of Chriſt, and to dishonour him.

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The end that respecteth others, is, *The shewing forth of Christs death vntill hee come*: i. By eating this bread, and drinking this vvine, men shall testifie and professe, yea after a sort preach vnto others, euen vnto the worlds end, the mysterie of the Gospell, the summe and substance wherof consists in the death of Christ, and the fruits that flowe therefrom, shadowed and represented in this Sacrament: so that by our due receiuing of this Sacrament, wee doe, as it were, lead others by the hand into the garden in *Gethsemane*, and shew them Christ Iesus sweating vvater and bloud; *Iudas* traiterously kissing & betraying him; and the souldiers thereupon binding & leading him to iudgement;

wee lead thee to *Caiaphas* Hall, and *Pilates* Throne, to shew them Christ most wickedlie and vniustly, condemned, buffeted and spet vpon, scourged and crowned with thornes; wee lead them to *Mount Calvarie*, and shew them how he was nailed on the Crosse, how hee was forced to drinke vinegar mingled with gall, how he was pierced with a speare, how with most bitter cries hee said, *My God, my God, why hast thou forsaken me?* And all this for our sakes, that hee might procure the forgiuenesse of our sinnes, and euerlasting saluation. Can we in this mysterie see and behold all this with the eyes of faith? Can wee after a sort, shew them and point them vnto others? And shall wee there-with be no whit af-

fected in our ownſoules? Shal we come vnto this Sacrament as blocks and ſtocks, without any affection, as vnto a vaine, idle, and friuolous matter?

By this which hath beene ſaid, you may ſee how forcible this doctrine of the Apoſtle, concerning the Sacramẽt is, to terrifie all Chriſtians frõ the profanation of this Sacrament; and by conſequent, to the ſtirring of them vp to the worthy receiuing of the ſame: But it may bee obiected, that the Apoſtles labour heerein ſeemes needleſſe, and to no purpoſe, ſeeing the Church of *Corinth* could not be ignorant of any of theſe points, vvhich the Apoſtle hath taught concerning this Sacrament. It is true indeed, they could not be ignorant of any of theſe matters:

ters: But vvhat then? Was *Pauls* doctrine therfore needlesse and in vaine? No verelie; but in this practise of *Paul* we are taught vvhat a perpetuall vse there is of teaching in the Church of Christ, when the Ministers must be faine to instruct the people of God, not onely in that which they are ignorant of, but often call vnto their mind and consideration that which they knowe already, vpon such particular occasions as they are to make speciall vse thereof. And verely, though men could say all the Scriptures by hart, though they could vnderstand euery hard and difficult place of Scripture, though they knew all the grounds and principles of the Christian faith, though they were able to answere all

2 Pet. 1, 12 13.

oppositions against any diuine truth in the Word; yet for all this, there would be a vse of reading and preaching of the vword of GOD in the Church.

For if our knowledge bee not stirred vp in vs, if wee bee not often put in mind of it, if wee bee not taught how to apply it vnto these & these particular cases, it will bee as it were dead in vs, and most out of our head when we should most vse it: For so was the knowledge of this Sacrament in the Church of *Corinth*, vntill the Apostle indeuoured to reuiue it by this Epistle; and so it will bee with any part of diuine knowledge whatsoeuer, if there shall be no meanes in the Church often to stir vp the same in vs, and to call vs

to

to the true vse and practise thereof.

The great danger of vnworthy Communicating.

HIthertо the Apostle hath laid downe the doctrine of the Sacrament: now frō the said doctrine he inferreth and concludeth, what a fearefull sinne all those are guiltie of, that doe not receiue this Sacrament in that holy manner which they ought to doe.

Whosoeuer therefore (saith the Apostle, verse 27.) *shall eate this Bread, and drinke the Cup of the Lord vnworthily, shall bee guiltie of the body and blood of the Lord.*

For the better vnderstanding of this conclusion, wee must

consider in order these three points:

1. What it is in this place to eat and drinke vnworthily.

2. What it is to be guilty of the Body and Bloud of the Lord.

3. Why such as eat & drink vnworthily, are guilie of the Body and Bloud of the Lord.

1. *What it is to eate and drinke vnworthily.*

FOr the first, we must know, that *to receiue this Sacrament vnworthilie*, is to receiue the outward elements thereof, vvithout due reuerence and respect, either of the mysterie that is contained in them, or of the end why they were ordained, or of the person by whose authoritie they were appoin-

appointed.

The ordinarie and most common causes of this vnworthy receiuing, are these:

1. Ignorance, when men vvill presume to partake of these mysteries, before they vnderstand and haue learned, in any reasonable sort, the true meaning & vse of them; such must needs receiue, hand ouer head, they know not and care not what.

2. Want of speciall faith, when a man partakes of the outward elements of this Sacrament, and yet is not perswaded, nor doth believe, or expect, that any such speciall fruit or benefit, as is promised in the Word, shall redound vnto him by the same.

3. Superstition, when one cōmeth vnto this Sacrament

in a fond conceit and imagination, that hee shall receiue other manner of blessings & benefits by it, then is reuealed or promised by the Word, or intended by Christ.

4, Profanenesse or sensualitie, which is when a man doth so satiate and pamper his soule and bodie with the delights and pleasures of the vworld and the flesh, that he cannot, nor cares not to taste and relish the spiritiall fruite that commeth by this Sacrament, or any other diuine ordinance; and therefore brings vnto it no other heart nor affections, then vnto ordinarie meat and drinke, yea oftentimes worse.

5, Carelesnesse and securitie, which is, when a man commeth, vvith an affection and dispo-

disposition vnto this Sacrament, as vnto a matter that he neither looks to receiue good by, nor feares to receiue hurt by; and therefore will neuer trouble his minde about the matter.

6, Presumption, which is, when men neuer care in what manner they receiue, and yet presume to receiue as much fruite and benefit by the Sacrament, as those which are most carefull to fi te and prepare themselues thereunto.

7, Vncharitablenesse, when a mans soule is so full of bitternesse, hatred, and malice of his neighbour, and by meanes thereof, so vexed and disquieted, that it cannot consider & meditate (as it ought to do) of the loue of Christ, figured in this Sacrament.

Many other causes of vnworthy receiuing might bee alledged; but these are the vsuall and most ordinarie. Let vs then euery one take heed, that no one of them be found in vs; for then wee shall certainly profane this Sacramẽt, and become vnworthy Receiuers thereof, & so be guiltie of that sin which is heer mentioned by the Apostle. There is not the least of one of these, but they will make a man an vnworthy Receiuer of this Sacrament. What then is the estate of such persons, as are knowne to haue all these corruptions abounding in them, and yet will (at the least once in the yeere) presume to come to the Table of the Lord?

Thus much for the vnderstanding of the first poynt of the

the conclusion, viz. *What is meant by vnwoorthy eating & drinking.*

2. *What it is to be guiltie of the Body and Bloud of Christ.*

FOr the second point in the conclusion, *To be guiltie of the Body and Bloud of Christ*, is to offer a speciall wrong, disgrace, and indignity vnto the Body and Bloud of Christ; i. vnto the person & sufferings of Christ, & in a speciall manner to sinne against the great vworke of our Redemption; yea, it is in some sort to commit a sinne of the verie same nature and qualitie, vvhich they did, that had their hands in putting Christ Iesus to death. For euery one that may truly

trulie bee laid to be *guilty of bloud*, is in some sense or other a shedder of bloud.

Euery vnworthy Receiuer then of this Sacrament, according to the degrees of his vnworthy receiuing, either more or lesse, doth in som sort communicate euen in the sinne of *Iudas* that betrayed Christ; of the wicked Iewes, that cryed, Crucifie him; of *Annas*, *Caiphas*, and *Pilate*, that condemned him; of the souldiers, that whipt and scourged him, that spet in his face, crowned him with thorns, nailed him on the Crosse, and pierced him vvith a speare. The worst of vs (I assure my selfe) doe abhorre these persons, euen for these sins which they committed against the person of Christ.

Let vs then in like manner,

learn

learn to abhorre the vnwoorthy receiuing of this Sacrament, which will pull vpon our heads the guilt of the same sinne, euen the bloud of Iesus Christ: of which, all vnwoorthy Receiuers are heere said to be guiltie.

3. *Why vnworthy Receiuers are guiltie of the Bodie and Bloud of Christ.*

BVt in the third place it is to be considered, *vvhy vnwoorthy Receiuers are guiltis of the bodie and bloud of Christ.* The answere vnto this question, may easily be gathered from the former doctrine of the Sacraments, which is laid downe by the Apostle; for frō that doth the Apostle infer and conclude the same.

First, because such persons,

in so dooing, doe despise the sacred authoritie of Christ Iesus, who first instituted and administred this Sacrament, and ordained it to be administred and receiued in all his Churches, vntil the end of the world. Now they that despise the authoritie of Christ, must needs in some sort despise the person of Christ, and his suffrings, and by consequent, his Body and Bloud, by which principally his authoritie is ratified & confirmed: And to despise the person & suffrings of Christ, the Body and Bloud of Christ, what is it, but in some manner to assent vnto them that nailed the Body of Christ vpon the Crosse, & shed the Bloud of Christ?

Secondly, they despise and set light by a speciall token of his

his loue and fauour, yea and memoriall of it, which hee bequeathed vnto vs, euen when hee was laying downe his life for vs, euen when hee was going to be nailed on the Crosse, and to shed his bloud for vs. Now who can contemne and set light by this token, but hee must needs despise & set light by the loue of Christ, & therein the Body of Christ, which hee gaue for vs, and the Bloud of Christ, which hee shed for vs? wherein the speciall fruite of his loue appeared. *Rom. 5. 7. 8.* And is not this in some sort to be guilty of it?

Thirdly, they offer contempt to the principall badges, cognizances, & ensignes of Christianitie, and, as it were, to the speciall coyne and picture of Christ; yea, to a con-

consecrated type, shadow, and representation of his body & bloud. Now that wilfull contempt and wrong which is offered vnto the cognizances, ensignes, coynes, pictures, or representations of a Prince, is supposed to be offered to the person it selfe of the Prince: And therefore the wrong that is offered, the carelesnesse, neglect, and contempt that is shewed to this Sacrament, must needes redound to the Bodie and Bloud of Christ, yea vnto the whole mysterie of redemption, shadowed and represented by the same: yea, forasmuch as in this Sacramẽt the very Body and Bloud of Christ, and all the benefits depending heereupon are spiritually offered vnto the Receiuer, even as lands are offered

Rom.4 11
Gene.17.10 11.
Luc.22.18
Tit.3.9.

vnto

vnto men by the sealing and deliuerie of Deeds and Indentures; to make no account of, or to despise this Sacrament, is as much as to despise the Body and Bloud of Christ, & all the benefits thereof: as he may bee said to despise the lease or gift of lands, vvhich despiseth the Writings, Seales and Indentures, whereby they are secured & confirmed vnto him.

Thus you see how the Apostle hath shewed what a fearefull and dangerous sinne it is to profane this Sacrament: And hee hath not barely affirmed it, but proued it by most euident and apparant reasons. Let vs from this conclusion of the Apostle, thus explaned and layd open, obserue these points:

First,

First, that Christ Iesus receiueth strange indignitie and wrong in his very person, not from Iewes and infidels onlie, but oftentimes from Christians, euen from such as looke to bee saued by the merits of his bloud; and that euen then, vvhen they are performing speciall seruice and vvorship vnto him. For what greater wrong can there be, than to be guilty of that bloud, which is the price of our Redemption? which was the sin of this Church of *Corinth*, and is the sinne of all such persons as are vnwoorthy Receiuers of this Sacrament.

Secondly, this shewes that the bare conformitie vnto the outward exercises of Religion, whether the word or Sacraments, is not enough to

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make vs good Christians, but men may bee the worse Christians for this, *Romans* 2. 28. 1. *Cor.* 10. 1.2.3.4 5.6. Many simple ignorant soules, doe thinke that they haue Religion and Christianitie enough in thē, if their foreheads haue been sprinkled with the water of Baptisme, and if they somtimes heare the Word, and receiue the outward elements of this Sacrament; wheras in very deed they may be further from Christianitie, for their outward conformitie vnto these things, then if they did not conforme vnto them at all: They may, by eating this Bread, and drinking this Cup, euen as it were, crucifie Christ Iesus, and trample his Bloud vnder their feet. Christians therefore must not only striue

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to worship God, to heare the word, to pray, to receiue the Sacraments, but to doe it in that reuerent forme and manner that God requires; otherwise they may doe it in such a manner, that they shall more offend God in dooing of it, then if they did it not at all. It were better a thousand times for vs, neuer to receiue this Sacrament, then to receiue it in such a manner, as shall for the very act of receiuing, pull vpon our heads the guilt of Christs most precious bloud.

Thirdly, by this it appeares, that this sinne of vnwoorthy receiuing (if wee do not seeke atonement and reconciliation betime for the same, at the hands of God) will be a heauie sinne vpon our consciences. For to be guiltie of bloud, though

though of ſinfull and wicked bloud, hath beene a burden that hath made the ſtouteſt hart to ake. But who is able, when his conſcience ſhall bee awakened, to beare the guilt of innocent bloud? And if the bloud of innocent *Abel* was ſo heauie to *Caine*, *Gene.*4.13. how heauie ſhall the bloud of the innocent lambe of God lie vpon all them that are in any ſuch manner guiltie of it? We may ſee how heauy it was vpon the hart of *Iudas*. *Math.*27. 3.4.5. yea, and how heauy it is, euen to this day, vpon the heads of the whole Nation of the Iewes, according to their owne curſed wiſh, *Math.* 27. 25. This ſinne therefore beeing a kind of bloudy ſin, and by conſequent, a moſt heauy and inſupportable ſinne, can

wee

we be too carefull to auoid it. It is not our ignorance or good meaning, in this case, that will excuse vs, and free vs from the guilt of it. Many of the Iewes did in their ignorance crucifie Christ, *Luke* 23. 34. *Act.* 3. 17. And the church of *Corinth* had (no doubt) a good meaning in receiuing this Sacrament, euen then when they receiued it most vnwoorthily; yet this could not free them from the guilt of Christs bloud: This may lessen the guilt, it cannot take it away. If this will not moue vs to a carefull Preparation, before wee presume to bee made partakers of this Sacrament, nothing will.

Fourthly, note the different effect of this Sacrament, in the woorthy and vnwoorthy Receiuers

ceiuers thereof. It is the ſauour of death vnto death to ſome, to other ſome the ſauour of life vnto life. 2. *Cor.* 2. 16. The ſoule of the woorthy Receiuer is fedde and refreſhed, waſhed, purified, & cleanſed from ſin, by the Bodie and Bloud of Chriſt receiued therein. On the contrary ſide, the ſoule of the vnworthy Receiuer, is polluted and defiled, & made accurſed and miſerable thereby; and the oftener hee receiueth the ſame, the more abominable hee is in the ſight of God and man. And ſuch as do in ſuch a manner receiue the Body & Bloud of Chriſt, and looke for grace thereby, are as if they that whipt Chriſt, & that nailed him on the Croſſe, and by meanes thereof had their faces, hands, and garments

ments all to besprinkled with his gore bloud, should think themselues thereby purged from their sinnes; or as if he which pierced Christ with a speare, should haue held a Chalice at the vvound, and haue filled it with the bloud that issued there-from, and so hauing carouſed it off, should haue thought therby to haue drunken the bloud of Christ to the eternall health and saluation of his own soule.

The

¶ The ſecond part of *Preparation.*

Concerning the ſpeciall *meanes by which the ſinne* aforeſaid may be auoided.

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1. Corin. 11.

28. *Let a man therefore try himſelfe, and ſo let him eate of this Bread, and drinke of this Cuppe.*

29. *For hee that eateth & drinketh vnworthily, eateth and drinketh his own damnation, not diſcerning the Lords body.*

THE Apoſtle proceedeth to the ſecond part of Preparation, decla-

ring by what meanes the danger of this former sinne may be auoided, and so how wee may become woorthy Receiuers of these mysteries.

The meanes are, *A due triall and examination of our selues*: which he leaues not to our liberty to do, or not to doe, but requires it at our hands, as a necessary dutie. The former danger then of committing so grieuous a sin, must not withhold vs from receiuing the Sacrament, but it must make vs so much the more studious to vse the meanes of woorthy receiuing of the same. For the Apostle doth not say: Let a man therefore forbeare to receiue this Sacrament, but *let a man try and examine himselfe, and so let him eate this Bread & drinke this Cuppe*; So that the more

more dangerous it is to receiue vnwoorthily, the more wee must try and examine our selues, that wee may receiue woorthily. And hence it is that the Apostle inferres this dutie from the danger aforesaid: as if hee should say; Euery Christian stands bound to receiue this Sacrament, and yet seeing the danger of vnwoorthy Receiuing thereof is so great, it stands all Christians vpon, most carefully to try and examine themselues before they presume to partake the same.

For the better and more cleare handling of this dutie, wee are to consider according to the ground laid down in the text,

1. What manner of Triall in generall it is, which is heere required.

2. Our speciall duties in & after this Triall.

3. What persons are to make this Triall.

4. The motiues inducing to the making of this Triall.

5. Wherein in particular this Triall consisteth; and in what maner we may performe the same.

1. The maner of Triall.

THe Triall & examination heere required, is a most carefull & diligent search and inquisition to be made within our owne soules and consciences, whether there bee in vs, those gifts and graces that are necessary to the worthy and reuerent receiuing of this Sacrament, yea or no; 1. Whether wee be such Persons as

haue

haue an interest in this Sacrament or no? And for the finding out of this, wee must try our selues after that manner that Goldsmiths by touch & fire and hammer, doe vse to try whether Gold or Siluer be pure, yea or no: for the word δοκιμάζεσθω heere vsed, signifieth as much.

1. This sheweth, that the principall gifts and graces of God in man, are not alwaies euident and apparant vnto him, but doe somtimes lie hid within the secrets of the soule, vntill by some speciall triall, they be discouered and discerned: for if the said graces did alwayes manifest themselues, then there should neuer neede any such tryall of our selues.

This should encourage vs

to search our selves, so much the more narrowly; for if by our searching, wee shall finde but one grace, yea or one degree of a grace in our soule, more then wee did perceiue before, it will bring more sound comfort and ioy vnto a Christian hart, then if wee had found the most precious iewell that the world can bring forth.

2. By this it appeares, that a man (if so he he will carefully vse the means) may come to some certain knowledge & insight of that grace and goodnes which is in his own soule: and therefore it must needes bee a great fault in them that doe not carefully vse the meanes. It is a signe they see no price of Gods grace, that make no inquirie whether they

they haue it or no in their possession. Men vse to make diligent inquirie after concealed land and treasures, much more should they make enquirie after the concealed graces of God, that lie hid in their owne soules, and vvhich they cannot imploy as they ought to doe, so long as they know not whethey they be in them, or no.

3. It is exceeding profitable and beneficiall for vs to knowe the gifts and graces of God, that are in vs: for it is a meanes not onely (as appeares by this place) to preuent fearfull and dangerous sinnes, but also to fit and prepare vs to the receiuing of greater graces and fauours, which otherwise shall be with-held and detained from vs.

Wee can haue no grounded hope to receiue any new grace or blessing frō any ordinance of GOD, vntill by a diligent search of our selues, wee haue first found some former grace in our selues, that may make vs in some degree, fit and worthy Receiuers thereof. For to him that hath (saith our Sauiour) *Luke* 19. 26. shall be giuen; and from him that hath not, shall be taken away, euen that which hee hath. The vse of one grace is to fit and prepare vs, and to make vs vworthy receiuers of another grace.

2. *Of the duties in this Triall, and after this Triall.*

THe speciall durie in this Triall, is, neuer to giue o-

uer.

uer ſearching and trying our ſelues, vntill wee finde theſe graces in vs.

For the Apoſtle requires him that examineth himſelfe, *To eate of this Bread, and to drinke of this Cuppe.* What? is he to doe this, whether in this ſearch and triall hee ſhall find any grace in himſelfe or no? To what end then ſhould a man make any ſuch trial? This then is certaine, that a man is not to receiue this Sacrament, except after triall, he find in himſelfe ſome degree and meaſure of that grace which may make him a worthy Receiuer. But why doth not the Apoſtle put in this caution and exception? First, becauſe hee would therein teach all Chriſtians, ſo long to continue the examination and triall

of themselues, vntil they haue found the grace aboue specified in themselues. Secondlie, to shew that a man hath not tried and examined himselfe in that manner which the Holy Ghost intendeth and meaneth, vntill hee haue found in himselfe some degrees of that true sauing faith, of which wee haue formerly intreated: And thirdly, to teach that hee that hath this grace, but to search and try earnestly and seriously, whether he haue faith, shall be sure, in good time, to find faith in himselfe, if he haue an vnfained desire to find it. And if this seem scant probable by this place, let the precise promise of Christ, *Luke* 11. 5. 14. vvho saith, *Seeke and yee shall finde*, confirme the same vnto you.

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What an encouragement thē ought this to be vnto euerie one of vs, to rifle and ransacke our owne soules, and to search narrowly euery corner of them for this faith, euen as one would search for a Mine of gold? seeing wee haue such a hope and firme promise, that if wee search with a desire to finde, wee shall be sure to find it; and if wee finde it, wee shall not finde it alone, but with it, and in it, a sealed pardon of the forgiuenes of all our sins, yea and sure Euidences and Indentures of a firme title to the kingdome of heauen. If a poore condemned man were credibly certified of this, that if hee did but carefully search about him, he should without faile finde the Kings pardon; or if a needy begger were certainly

tainly informed of this, that if he wold make a diligẽt search in such or such a place, hee shold be sure to find such treasures of gold & siluer, as would make him a great rich man as long as euer hee shall liue afterward; would any man pitty either the pouertie of the one, or the death of the other, if they should refuse in those cases to take paines to make a diligent search and triall? Much lesse are any such to be pitied, that may finde the sauing grace aforesaid for the seeking of it, and yet will not bestow the paines to seek it, or to make any serious inquirie after it: verily there cannot be a greater signe, that a man despiseth the grace of God, then in such a case as this is, not to seeke after it, especially seeing

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a man may bee ſure to haue it for the ſeeking for.

The dutie after examination followeth; which is, *Then vvhen wee haue examined our ſelues in manner aforeſaid* (and not before then) *to eate this Bread, and to drinke this Cup:* Wherein the Apoſtle plainlie ties the dutie of examination vnto the receiuing of this Sacrament, and the receiuing of this Sacrament, vnto the dutie of examination; wherein wee are taught briefely theſe leſſons:

Firſt, that all Chriſtians, that are bound to receiue, are bound to make this triall before they receiue; and that it is a ſinne for any to eate this Bread, and to drinke this Cup, that haue not tried and examined themſelues.

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Secondly, that it is a sinne, not to eate this Bread, and to drinke this Cuppe, after wee haue made a due triall of our selues.

Thirdly, that they which after the triall and examination of themselues, doe vnworthily eate this Bread, & drinke this Cuppe, did neuer diligently and seriously try themselues.

Fourthly, that such as cannot try and examine themselues, can neuer woorthily partake of this mysterie.

3. *Of the persons that are to make this Triall.*

THe person that is to make this triall, is a mans selfe, in and vpon himselfe. *Let a man therefore* (saith the Apostle)

ſelfe) *examine himſelfe, and ſo let him eate, &c.* And the reaſon thereof is euident; for it is not poſsible, that another man ſhould be able to try the ſoundneſſe of our faith, which is knowen onely to God and our owne conſciences. For though another man ſhould vſe neuer ſo many experiments, and try neuer ſo many concluſions vpon vs, yet may we through our hypocriſie & cunning diſsimulation, coſen and delude the wiſeſt men and the moſt cunning Inquiſitors in the vworld; yea our owne hearts are ſo full of fraude and guile, that if in this triall and examination of our ſelues, we doe not proceede by a ſound and ſincere rule, our ſelues ſhall exceedinglie coſen and deceiue our ſelues,

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and wee shall conceit that grace to be in our harts, which was neuer in them in deed and truth. Doth not experience teach vs, that some persons haue made great shew of pietie and faith, and haue made a more then ordinarie profession thereof, insomuch as they haue seemed, not onely to others, but no doubt, euen vnto themselues, to burne in zeale and loue, vnto the truth of Iesus Christ; vvhich yet afterward haue prooued vile Apostataes, and wicked and malicious persecutors of that grace in others, which themselues haue formerly professed? Verily the Lord seldome leaues his Church without some notorious example or other of this kinde, that Christians might the more narrowly try

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and examine themselues, and that they might take heede that their corrupt hearts doe not deceiue them with semblances and shewes of grace, in stead of substances.

Let vs learne hence, first, that this examination and triall of our selues doth not exclude the triall and examination which others (as farre as they are able) are to make of vs, especially our Gouernors, Teachers, & Instructors, such as haue the cure and charge of our soules; but it rather strēgtheneth and confirmeth the same. For they which shall in singlenesse of heart once set themselues vnto this work, to sift and winnow their owne soules, and to search and try them, whether the grace of God be firmly rooted in thē-

selues

selues or no, shall finde it a worke of that difficultie, that they will bee glad of any furtherance & direction that they gan get: For these tryalls and examinations that others vse to take of vs, are but helps and directions, how we may in the best manner try, and examine our selues. Those therefore which are so ready to cōclude from hence, that others haue nothing to doe to examine them before they receiue, because they are commaunded *to examine themselues*, they might as well conclude, that no body else is to care & prouide for them, or to look vnto them, or to do them good, because themselues are to care for, to looke vnto, to prouide and doe good for themselues. But this is the very truth of

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the matter; Such persons as are not willing that others should examine and try them, doe neuer intend and purpose to examine themselues, and they shew themselues to be guiltie to themselues of ignorance and graceleſnesse, yea and to affect the same, & that they had rather liue and rotte therein, then discouer it to others, though they might haue helpe thereby. Indeed if this were the end of our trials, and examinations, to finde out the defects, and wants and infirmities of our brethren, to the end that they might bee punished for them, or that wee might haue matter of contēpt and derision against them for the same, there were some colour to except against it.

But when the intent of this exa-

examination, is to know what spiritual grace the Examinant wanteth, to this end that the best meanes might be vsed to supply the same; is it not strange, that any should bee found so vnwilling to submit vnto the same, and should count it as a great iniury and wrong? If a rich man should come vnto a poore man, and in pitie and loue should examine him of his estate, desiring him to tell him what he vvants, vvhether money or corne, or any other prouision for his wife and children, and should offer to assure him, that if he would discouer his want, hee would doe his best, according to his power, to relieue him; were hee not a strange man, if hauing not one penny in the vvorld to relieue his

want,

want, and himselfe, his wife, and children, beeing ready to starue for hunger, he should murmure and grudge at this rich man, and aske what hee had to doe to examine him? Verily, thus it is with many poore ignorant soules amōgst vs; the more they stand in need of spirituall helpe, the lesse they can endure to bee examined of those which offer in loue to helpe them, and to do their best to supply their spirituall wants, if they might knowe them.

Secondly, this is not sufficient to make a man a worthy Receiuer of this Sacrament, that vpon triall & examination made by others, he is found woorthy; but a man is bound to approoue himselfe vnto himselfe. A man may by wise

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and politique carriage so de-
meane himselfe, that all men,
euen the best and honest, after
that they haue sifted and tried
him to the vttermost, shall
find no iust matter of reproofe
in him: And many beare this
mind, that if they can behaue
themselues so, as no man else
can accuse them of any iniqui-
tie, though they be guilty to
themselues, & their owne con-
sciences of neuer so many se-
crete corruptions, that then
they are vworthy enough of
Christ, and of this Sacrament,
and of all the prerogatiues of
Christians. But heere wee are
taught, in this precept of the
Apostle, neuer to iudge our
selues tried and approued e-
nough, but when wee are ap-
prooued vnto our own soules
and consciences. For the stric-
test

test Inquisitors in the vvorld may free and acquite vs, when our owne consciences haue a thousand capitall crimes to arraigne, conuict, and condemne vs of. Let vs not therefore in the matter of our own worthinesse, so much relie vpon the iudgemẽt of any man, or all the men in the vvorld, as of our own soules and consciences, which are better able to iudge of our inward state, then are all the men in the world besides. But most men iudge themselues Christians woorthy enough, if no man bee able to lay any vnworthiness vnto their charge; but if this had bin true, the Apostle would haue sent vs to others, to try and examine vs, and not vnto our selues.

3 This also shewes that the princi-

principall graces, required in a woorthy Receiuer of this Sacrament, are such as may be in a Christian, and yet not onely lie hidden from the eyes of others, but also of a mans owne soule. For otherwise a man should not need in this manner to be commanded, to try and examine himselfe, if so be hee could alwayes see what is in his owne soule and hart, or if so be that the sauing graces of GOD, whensoeuer they are in the soule, should presently shew themselues to the eye of our soule. Do we not by daily experience see, that the worthiest Christians doe vse to iudge themselues of all other the most vnworthy; and are many times most dejected with the sense and feeling of their owne defects and wants,

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and that euen of ſuch graces, wherewith their ſoules aboue others are richly adorned? The beſt then haue neede to performe this duty to themſelues: and ſurely it is an infallible ſigne, that that man wants that which ſhould make him a worthy Receiuer, which is not careful by diligent triall and examination, to aſſure himſelfe, that that grace is in him, which may in ſome meaſure make him a worthy Receiuer.

By this alſo it appeares, that it is not enough for a man to be a worthy Receiuer, but he muſt alſo know that he is one: and that hee that knowes not himſelfe to be one in ſome degree or other, cannot be ſuch a one as he ought to be.

4. *Of the motiues vvhereby we ought to be prouoked vnto this Triall.*

THe motiues vnto this duetie of triall & examination follow, takē from the dangers that come by the neglect thereof; which are threefold, one depending vpon another. The first danger is; that such as neglect this duty, *doe not discerne the body of Christ*; that is, they doe not or cannot, as they ought to do, discerne and make a difference between this Bread and Wine, and that which at ordinary feasts vvee eate and drink: They do not meditate of, and consider, the great mysterie that is shadowed and represented by them, that is, the mysterie of Redemption, consisting in the sacrifice

crifice of the Body, and shedding of the Bloud of Christ.

The second danger arising from the former is this: *That they, not discerning of that which is mystically shadowed & represented in this Bread and Wine, doe eate and drinke the same vnworthily.* That is, vnreuerently, carnally, profanelie, not as becommeth men that partake of such high and heauenly mysteries.

The third danger arising from the other two, is this: *That by this meanes, they eating and drinking vnworthilie, doe therein eate & drinke their owne iudgement or damnation.* That is, in stead of receiuing by this action of theirs, any spiritual food tending to their saluation, they do by this action, pull downe the iudgement

of God vpon them, and bring themselues in danger of destruction and condemnation, because they do profane, and irreligiously abuse, throgh the want of due consideration and preparation, this heauenly Sacrament, in comming vnto it after an vnreuerent and vnholy manner, without all due regard for what intent and purpose it was instituted of Christ. Of these poynts wee haue sufficiently intreated before. To conclude this matter, what more effectual argument could the Apostle vse, to stirre vs vp to this triall, then this? If GOD should turne these elements of Bread and Wine, into a bodily bane and poyson, vnto all such of vs as should vnworthily receiue them, would it not then make vs come in

feare

feare & trembling, with all due preparation, vnto the ſame? Would it not make vs againe and againe, to try & examine our ſelues, and to be ſure that we be in ſome meaſure worthy to receiue this Sacrament, before wee preſumed to partake thereof? How much more ought the conſideration of the danger heere ſpecified, to moue vs thereunto? It were ſafer & better for vs a thouſand times, that the Sacrament ſhould bee turned into poyſon vnto our bodies, and that vpon our vnworthy receiuing of it, our bowels and intralles ſhould rot, after the receiuing thereof, then that in eating and drinking thereof, vvee ſhould eate & drink our owne damnation and euerlaſting iudgement, which euery ſoule

is in danger to doe, that neglecteth the performance of this dutie.

For the preuention heerof therefore, let vs carefully remoue the two former causes of this iudgement.

First, Let vs indeauour with all holy reuerence and feare, *to come vworthily*, and as it becommeth holy Christians, vnto this Sacrament.

Secondly, that wee may come worthily thereunto, let vs labour *to discerne the Body of Christ therein*, not comming to this Table, as to an ordinary or common drinking, but comming thereto with a soule hungring and thirsting after that blessed Body and Bloud of Christ, which vnder this bread and vvine is figured and shadowed vnto vs, and, in a

spiri-

ſpirituall manner, offered in the ſame vnto euery worthy Receiuer and Communicant: Which if wee ſhall carefullie performe, then ſhal our ſoules and ſpirits bee truly ſatisfied with the Body and Bloud of Chriſt; ſo that as verily as we with our bodily mouthes, doe eate and drinke the outward figures and ſignes, and are recreated & refreſhed by them, ſo verily do our ſoules, after a ſpirituall maner, by faith, as it were, eate and drink the thing ſignified; to the euerlaſting comfort and ſaluation both of our bodies and ſoules.

5. *Wherein particularly this triall conſiſteth.*

THis fift point is not expreſſed, nor cannot be

collected out of our present Text: yet the consideration therof in particular, will be very necessary for the helpe of weake and priuate Christians. The particular gifts & graces then, which make vs fit & worthy Receiuers of this Sacrament, and which giue vs an interest therein, which also in this triall we are to find in our selues, before we can be woorthy partakers thereof, are such graces and gifts, as are necessary to the making and beeing of a true Christian. For none can woorthily receiue this Sacrament, or haue an interest therein, but a true Christian; and whosoeuer is a true Christian (if hee stirre vp the grace of God that is in him) he may be a woorthy and fruitfull Receiuer thereof. For hee vvho

hath

hath already receiued the thing signified, hath a priuiledge & interest to receiue the signe. But euery true Christian hath receiued already, in some measure, the thing signified by this Sacrament, euen Christ Iesus & his merits, who liueth and raigneth in them by his spirit; and therefore they that are so graced, may worthily (if they will) partake of this Sacrament, which is nothing else, but a signe of that which they haue alreadie interest and possession in. Act.10,47

Againe, this Sacrament, being one of the outward badges & cognizances of Christ Iesus, which hee hath appointed for his seruants to wear; it must needs be, that he whom Christ Iesus hath graced so much, as to entertaine into

his seruice, may bee, in some degree, woorthy to weare this badge and cognizance.

Now that grace which makes vs indeede true Christians, is a true and liuely faith in Iesus Christ. By a true and liuely faith, I meane such a faith as is fruitfull in good works; For that which is without works is a dead faith, as *Iames* speaketh, & indeed no better then a mock-faith: From this faith doe all other Christian graces flowe, and vpon it doe they all depend, and according to the growth of it, doe they growe and increase: and they that haue but the least degree thereof, are true Christians, though but weake and imperfect, and haue an interest in Christ and his merits, and therein a right into this Sacrament; So that

Act.8.36. 37.
Rom.4.6. 22.
Iam.2.17.
Mat.17.20
Esay 42.3

that in this triall and examination of our ſelues, it ſhal ſuffice, that wee can finde this true and liuely faith in vs, though in neuer ſo ſmall a degree.

For when wee haue once found this grace in our ſoules, and ſtirred it vp, it will ſupply vnto vs all ſuch other graces as ſhall make vs in ſome meaſure woorthy Receiuers. For what-ſoeuer is done in faith (how ſimple & baſe ſoeuer the action may ſeem to be) is pleaſing and acceptable to God: and on the contrarie ſide, whatſoeuer is done, and is not of faith, how glorious ſoeuer the action be in our own eyes, it is not pleaſing or acceptable vnto him. So that all the vvoorth of a Chriſtian lyes in his faith, and in thoſe fruites Rom. 14. 23.

which

which spring from faith.

The means then to try thy faith, whether it be true, liuely, and sauing, no or yea, is,

1. By the ground and foundation thereof.

2. By the obiect & matter.

3. By the fruits and effects.

Of the triall of our faith, by the ground and foundation thereof.

THe ground of that faith which giueth essence and beeing to a true Christian, is the word of God, reuealed vnto our consciences, by the spirit of GOD, to be the vword of God. That faith which rest vpon any other ground-work, can bee no true sauing faith. The speciall means to try whether thy faith be grounded vpon the word of God, is, to examine

Ephe. 1, 13
2. Cor. 2. 12

mine thy conſcience in theſe particulars:

First, vvhether thou doſt believe indeede and in truth, that the writings of the Prophets and Apoſtles, in the Old & New Teſtamẽt, are the very word of God. For the whole word of God, ſo far as is needfull to be believed vnto ſaluation, is contained therein. Ioh.5.39
Or at the leaſt; whether thou be exceedingly troubled and greeued in thy ſoule, and from thy very heart, vvhen through any temptation, thou art moued to doubt of the ſame: and vvhether thou vſe all the means thou canſt, to come to a perſuaſion thereof. For in ſuch caſes, God accepts the vvill and indeauour for the deed. Mar.9.24 Rom.7.18 Math.5.6

Secondly, whether thou deoſt vnfainedly deſire to bee taught and inſtructed in the vword of

God, and to come to the true knowledge & vnderstanding & beliefe therof; and whether thou dooſt loue and affect thoſe means moſt, which are more powerful & effectuall to that end and purpoſe. For he whoſe faith is grounded vpon Gods vword, hath his hope grounded vpon the ſame vword, euen all the hope he hath of euerlaſting life; and therfore hee muſt needes deſire to bee acquainted there-with by all poſſible meanes.

Thirdly, vvhether thy ignorance and dulneſſe in vnderſtanding of the vword, and thy forgetfulneſſe thereof, bee grieuous and troubleſome vnto thee. For how can it chuſe but grieue and trouble a man, when hee knowes not, nor vnderſtandi not, or cannot remember, the euidence of his owne euerlaſting

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Fourthly, vvhether thy reading, or hearing the word read or preached; thy meditating, conference and studie of it, doe increase or nourish thy loue, and delight, and beliefe in it. Psal.119.92. 97,98,103.

Fiftly, whether thou giue credit and authoritie vnto it aboue all humane traditions and customes vvhatsoeuer. And whether thou dooſt not denie credit & beliefe vnto whatsoeuer thou knoweſt to bee repugnant vnto the same vword. Ps.119, 113.

Sixtly, vvhether thou findeſt a lightneſſe and cheerfulneſſe in thy conſcience when thou haſt doone any thing agreeable vnto the vword of God: And vvhether thou findeſt a trouble and heauineſs in the ſame, when thou haſt doone any thing vvhich thou knoweſt to bee repugnant Psa.119.92.

vnto

vnto the same vword.

Seauenthly, vvhether thou hopest in the promises, feaest the threatnings, desirest the blessings, and indeauourest to auoide the curses contained in this vword: and vvhether thou equally beliuest the one as well as the other.

Eighthly, vvhether thou doest iudge it a singular blessing of the Lord, that he hath in this manner reuealed his will in the written vword, and that hee vouchsafeth thee liberti and meanes to come to the knowledge, understanding, and beliefe of it; and vvhether thou iudge it to be a great iudgement & curse vpon them, from whom this word is hid, and who vvant this liberty and means that thou enioyest.

Eastly, vvhether thou cans proou

proone those poynts of religion and faith, which thou doest hold and believe, by the written word of God; and whether thou doest therfore believe them, because thou knowest they are affirmed in the word of God; and whether thou doest misdoubt and suspect all those points of religion, that thou canst not see warranted by the word of GOD.

If thou canst finde these properties in thy soule, then hast thou found in thy selfe so many infallible signes and tokens, that thy faith hath a true and sound ground.

Of the triall of our faith, by the obiect or matter thereof.

SEcondly, thou art to try & examin thy faith in Christ, whe-

whether it be true and liuelie, no or yea, by the obiect and matter thereof.

The obiect and matter of true faith, is that diuine truth which God in his word hath reuealed vnto vs. For if the testimonie of God in his vvord, bee the ground of our faith; then that truth which is reuealed in the Word, must needs be the obiect and matter thereof. Now forasmuch as there was neuer any one man, that could euer attaine vnto the knowledge of all and euery particular truth reuealed in the word of GOD, the readiest meanes heerein to try our faith, is by such maine fundamentall truths therein contained, & plainly taught, vpon which all other truths doe in some sort depend, and

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vnto which they are to be reduced; And therfore examine thy cõscience in these points:

1. *Whether thou do believe, the mysterie of the Trinitie, the creation of the vvorld, the fall of* Adam, *the incarnatiõ, death, resurrection & ascension of Iesus Christ, that there shall bee a rising againe of all flesh, a generall day of iudgement, that there is an heauen, a hell, an euerlasting life for some, & an eternal death for othersome after this life: and such other grounds of religion, euidently contained in the vvord of God, and collected and prooued by the same in our ordinary confessions of faith and Catechisms.*

2. *More specially, vvhether thou doest believe that the Law of God (a the summe vvhereof is contained in the tenne Commaun-*

a Mat. 22. 4.

b Ro.7,12 & 9,14,15 16. Psal.19,7

maundements) b is a holy, perfect, and iust law. Such a law God may iustly binde euery man to the obedience of euery commaundement therein contained.

c Deut.6,24,5.

c And vvhether thou beleuest that bee that perfectly keepeth this law, is d a most blessed and happy man.

d Deu.28,15

e Gala.3.10 Rom.6.23 2 Thes.1,9

3. Whether thou beleuest e that the breach of this law deserueth euerlasting death and condemnation. And that God f in his iustice may punish euerlastingly, in hel fire, the breakers thereof.

f Rom. 9,13 14

g Rom.3,10 11,12,20, 23.& 5,12 Prou.20,8

4. Whether thou beleeuest g that al men liuing vpon earth, since the fall of Adam, haue broken this law, and so are guilty of an euerlasting death, and that no man (by reason of the corruption of his will) h is now since the fall ful able to keep this law.

h Gen. 8,21 Ro.7,7,27

5. Whe-

5. *Whether thou believest that thy self, in particular, art a grieuous sinner, and hast deserued by thy sinnes, euerlasting death and condemnation, and that it is a great misery to be a sinner, and a happinesse to bee free from sinne.*

Ps. 51, 3, 4, 5. Neh. 1, 7. Dan. 9, 5, 12 Psal. 40, 12 and 32, 4. Ezra, 9. 6.

6. *Whether thou believest that GOD vvill punish euerlastingly, in hell-fire, the greatest part of the vvorld for their sin, to the praise of his glorious iustice.*

Luk. 19, 23 & 12, 34 Mat. 7, 13. Rom. 9, 27 Prou. 16, 4

7. *Whether thou beleeuest that neither thy selfe nor any man else, by his owne power, strength, or merit, is able to free himselfe from this condamnation, and therefore, if there be no meanes out of thy selfe to saue thee, that thou also shalt bee in the number of those that shall be euerlastingly condemned.*

Rom. 3, 23 & 5, 6, 12 & 7, 18, 19 20

8 *Whe-*

8. *Whether thou beleeuest that God will shew grace, mercie, and fauour to some sinners, freely saueing, pardoning, and forgiuing them, without the least merit and desert on their part.*

Ioh.17,9
Dan.9.7.
Rom.15,14
&9,22,23
Heb.4,6.

9. *Whether thou beleeuest that all that are saued, and pardoned of their sinnes, are partakers of this mercy, onely through the merits of Iesus Christ, God and man, and that hee merited the same by his death and blood shedding vpon the Crosse.*

Rom.8,1
&7,24,25
&5,1,12
&3.28
Mat.1.21.

10. *Whether thou beleeuest that the merites of Christ are sufficient for the pardon & forgiueness of thine vnne sinnes in particular.*

Iob.1,12
&6,35
Mat.9,2.
Ro.7.24.25
Eph.1,18
Heb.9.4.

11. *Whether thou beleeuest that all those are saued by Iesus Christ, shall in this life (if they liue vntil they come to years of discretion) haue the mysteri*

of redemption reuealed vnto them in the preaching of the Gospell, by meanes vvhereof, they shall bee effectually called out of the vvorld, to faith and repentance; and that they shall testifie the same by sorrowe vnfained for their sinnes past, and anendeuour carefully to lead a new life euer after, and in a readinesse to doe Iesus Christ faithfull seruice in his Church, according to his will reuealed in his vvord.

Ro.8.30.32
1 Cor.1.30.
Ioh.15.19
& 17,6,20
21.
Eph.5.30
Ioh.15,1
Ezra.11.19.
Act.16,14
Ioh.1,12.
2 Pet.1,5

And vvhether thou beliueest, that after this life they shall raigne vvith Christ Iesus in all blisse & glory in heauen for euer and euer.

Mat.29,34
Reue.22,1
2,3
2 Tim.4.8

12. *Whether thou beliue, that all such as doe beliue, and vnfainedly repent them of their sinnes, and haue a constant purpose to lead a new life, according*

to

Ioh.3,36 *to the will and word of God, are*
1 Ioh.5,10 *in the nmber of them that shall bee saued euerlastingly. And whether thou iudgest and beliuest, that it is a sin for any such person to despaire of the mercy of*
Ioh.3,18, 36 *God, and not to repose trust and confidence therein.*

13. *Whether thou beleeuest that all those persons are most vile and miserable, that are not called to faith and repentance: and that they, most of all other, are most vile and wicked persons*
Mat.11,21 24. Heb.1,3 *that contemne & despise, or care not to vse those meanes that God hath ordained, to bring them thereunto.*

14. *Whether thou beleeuest, that thou art bound to vse all the meanes thou canst for attaining*
Mat.7,7,8. & 21,22. Mar.11,24 *faith and repentance. And whether thou beliuest, that in vsing the meanes, thou shalt attaine*

them

them. And lastly, whether when thou feelest that thou hast in some measure obtained these graces, thou doe not believe, that thy selfe in particular, art of that number that shall be saued. 2 Tim.4.7. 8. Luk.2,29 Iob 19.25

Or whether thou doest vse all indeauour at the least, and vnfainedly desire to believe the same. Mar.9.24 Luke 17.5 Mat.5.6 Reu.21.6

In these seuerall points, cõtains the substance and matter of the true Christian faith, euery one of which are euidẽtly reuealed in the word of God, so that those who are conuersant in the same, if they doe not wilfully shut their eyes against the light, cannot but see them plainly set downe therein, and vpon these grounded principles, do all other doubts in the word of GOD in some sort depend, tending either to

the confirmation or illustration of them: so that if in the triall of our selues, we can find assuredly, that wee believe all and euery of these points, and doe our vttermost endeuour to believe them; then verily our faith is sound, in regard of the maine matter & substance thereof; though in diuerse other particulars, through our ignorance and corruption, it may be vnsound.

3. *Of the tryall of our faith by the fruits thereof.*

THe third and last triall of our faith is by the fruits thereof. For a true and liuely faith, is no barre faith, but it bringeth forth fruit; and such fruit whereby it may be known and discerned to be a true faith.

Ia. 2. 14, 17 18, 20, 26
2 Pet. 1, 5, 6, 7.

The

The speciall fruit of faith is (a) newnesse of life. (b) A new life is a life reformed according to the word of God. And it consists in *Repentance* and *New Obedience.*

(a) Math. 3, 8, 10. 2 Pet. 1, 5. & 1 Pet. 4, 3. 6
(b) Luk. 16 29. 31.

Repentance is an vnfained sorrow for sin, arising principally from the speciall apprehension of Gods loue & mercie towards a man in Iesu Christ.

The meanes to try whether this Repentance bee in thee, is to enquire,

1. *VVhether thou doost feele and perceiue that thou art a grieuous sinner, and hatest thy sinne: yea, and acknowledgest and condemnest thy selfe from thy heart for thy sinne, & acknowledgest the iust merite and desert of thy sinne.*

Psal. 51. 3. 4
Dan. 9. 7. 8
1. cor. 11. 31
Mat. 11. 28.

2. *Whether thou didst come to the sense and feeling of thy*

Rom.3.20 & 8.25. & 7.7. Psa.119.18 143.136.

sinne by the law of GOD. And whether thou dost loue the same law the more, by how much the more it discouereth thy sinnes. And whether also thou louest those meanes best, that are most powerfull and effectuall, to bring thee into the knowledge, sense, & feeling of thy sinne.

Gala.5,24 1 Ioh.3,9 Rom.6,2, 3,4,5.

3. Whether the more that thou heareſt & beliueſt the Gospell, and in it the loue and mercie of Iesus Christ towards sinners, the more thou hateſt and forsakeſt thy sinne.

4. Whether thou hateſt a sin as much or more in thy selfe, then in another, and whether thou louest another, because of conscience he forbeareth to sin.

5. Whether thou hateſt and strueſt against that sinne that thy nature is most disposed vnto, and which loueth and haunteth

thee

thee most.

6. Whether the more that thou hast formerly sinned against GOD, and by thy sinnes dishonoured God, the more thou now desirest and endeuourest to please God. Luk.7,47

7. Whether thou doost strive against not onely great sinnes, such as are punished at Assises and Sessions, but also small sins, such as are not punished, nor euer called into question in the Courts and Consistories of men. Gala.5,9 1 Thes.5.22

8. Whether thou hate and abhorre in thy selfe, not onelie those sinnes that are hatefull and detestable in the eyes of men, but euen those sinnes also which men will account a grace & honour vnto thee for to commit, and for vvhich they will recompence and reward thee, when it shall bee reuealed to thee out of Gene.36,9

Gods word, that they are sinnes.

9. Whether thou hate sinne principally, because God hates it, and forbids it, and not onely or specially in respect of the curse & punishment.

10. Whether thou dost not repent, that thou didst no sooner repent: And whether thou wouldest for any worldly good, be in that estate that thou wast in before thy repentance.

Phil. 3. 7, 8.

11. Whether thou canst instance in any speciall or particular sins, which formerly thou lovedst and delightedst in, which now thou hatest, and strivest against.

12. Whether thou doest so much the more study & embrace the contrary vertues vnto such sins as thou now repentest of, by how much the more thou hast bin formerly giuen vnto them.

13. Whe-

13. *Whether thou art not afraide, that some-thing that thou loueſt and affecteſt, ſhould by the vword of God be diſcouered to be a ſinne: and vvhether thou dooſt not deſire and pray, that God vvould diſcouer vnto thee all thy ſins, to the end that thou maiſt ſtriue againſt them, and forſake them.*

14. *Whether thou dooſt reioyce, & vnfainedly thanke God, when any thing that thou takeſt pleaſure and delight in, is diſcouered to be a ſinne.*

15. *Whether thou eſteemeſt it a ſingular bleſſing of GOD, that thou haſt beene and art croſſed of God in thoſe ſinnes vvhich thy nature thirſteth after, and that thou haſt not had that opportunitie and meanes of committing them, vvhich thy fleſh hath deſired.*

17. *Whether thou dooſt not hate, but rather loue him, that dutifully, louingly, and brotherly doth admoniſh thee of a manifeſt ſinne, eſpecially if it bee a Miniſter of God.*

There be many other ſignes of true repentance, by which thou mayſt try thy ſelfe: but theſe may ſuffice, vpon this occaſion to diſcouer a true & ſound repentance: and theſe are ſuch properties, as muſt of neceſsitie in ſome degree, be in euery perſon that is truly penitent. It is againſt common ſenſe and reaſon, to imagine that there can be any true repentance, where theſe ſignes are not in ſome meaſure or other. And where theſe ignes are; there, without doubt, a man ſhall find all other ſignes whatſoeuer, in ſome degree or other.

other.

New Obedience, which is the second part of newness of life, is a constant purpose and endeuour to obey & please God in all things for Christs sake. 1 Pet. 4,2,3 & 1,21,22 Rom.6,15. 16, 17. Act.13, Dan.3,

In vvhomsoeuer there is a true and liuely faith, in him there must of necessity bee such a purpose and endeuour. Euery Article of our faith (as might be easily shewed, if it were fitting to stand vpon it) is an vnresistable argument, to proue that we owe this duty to GOD: and if wee beleeue them as we ought to doe, they will moue vs and stirre vs vp, yea force & constraine vs vnto the same; so that it is not possible there should be any true faith in that man, in whō this constant purpose and endeuour cannot be found: And

on the contrary side, in whomsoeuer it is found, out of all question, in that man there is a true and a liuely faith.

But how art thou to try whether this fruit of faith bee in thee? Surely by examining thy cōscience in these points.

1. *Whether thou dost desire & endeuor to know the wil, pleasure & commandement of God, that thou mightest thereby frame thy selfe to please him. And whether thou doost, to this end, vse the most likely and approued meanes to come to the knowledge thereof: and whether thou reiocest in the knowledge thereof, after thou hast attained vnto it.*

1. Thes. 5, 21
Act. 17. 11
Psal. 119, 15

2. *Whether thou art content to subiect thine owne will, reason, and affections, vnto Gods reuealed will, and dooſt not exalt thine owne vvisedome and*

Gala. 5, 24
2 Cor. 1, 18 19, 20.
Mat. 26, 39
Num. 22. 19

vvill aboue his. 1 Pet.4,12

3. *Whether thou laboureſt to perſwade thy ſelfe, that thou ſhalt loſe nothing by yeelding obedience to Gods vvill. And that it ſhall be worſe for thee for croſſing his will in any thing vvhatſoeuer. Yea, that the more thou looſeſt by thy obedience to God, the more thou ſhalt bee ſure to gaine thereby.* 16 Math. 19, 28,29 1 Pet.4,17 18,19 Phil.1,29 Pſal.119,71 2 Cor.1,4. Rom.5,3 1 Pet.4.13

4. *Whether thou art not greeued when thou meeteſt with any lets and hinderances; by meanes whereof, thou canſt not doe his will as thou oughteſt and wouldeſt doe it; & whether thou art vnfainedly ſorrie, that thou vvanteſt ſtrength & abilitie to doe it as thou wouldeſt & ſhouldeſt doe it.* Rom. 17,24 2 Cor. 12,8 Pro.30.8,9

5. *Whether thou count it a grace, honour, and fauour vnto thee, that God will vouch-*

ſafe

Mat.16.24 safe to commaund thee any service. And whether thou thinkest nothing too base for thee to doe, that he requires at thy hands.

Psal.119. 136. 6. Whether it bee grieuous vnto thee, that others doe not obey God: and whether it bee hatefull vnto thee, that another man shold displease God to pleasure thee.

Rom.9,3. Gen.22,1,2 7. Whether thou thinkest all the seruice & duties that God requires of thee to be performed, either to himselfe, or to thy neighbour, to be lesse by many degrees, then hee hath deserued at thy hands: and whether if he should desire greater matters at thy hand, thou thinkest thy self bound to yeald obedience vnto them.

Luk.18.13 Psal.51,17 Esay 66,2. 8. Whether thou account meanely and basely of thy obedience, and of the best seruice thou canst performe, or at any time hast

hast performed to God, as that which is of no value to merit the least grace and fauour of him.

9. *Whether it be a tediousnes and vexation vnto thy soule, to liue in those places, vvhere thou canst not haue opportunitie to serue and please God as thou wouldest & oughtest to do. And whether thou louest those places most, vvhere thou hast most meanes and opportunity to serue and honour God in.* Psal.120,5 Psal.84,1,2 3.4.& 27.4

10. *Whether thou louest those persons most, from whence thou hast most helps and encouragements to serue and please God. And vvhether of all other persons, thou mislikest them most, that crosse and hinder thy obedience vnto God, and wil not suffer thee to perform those duties vnto him, vvhich thou art able to doe, and willingly wouldest doe,* 1 Thes.5. 12.

and

and which lay snares and stumbling blocks in thy way, that thou maist not so freely serue him as thou vvouldest.

11. *Whether thou desire to liue no longer, then that thou maiest bee able to doe God some honour and seruice; and whether euery day more then other, the longer thou liuest, thou thinkest thy selfe bound, and endeauourest to doe better and better seruice vnto God, and to make him amends for thy negligence past all the daies of thy life before.*

Phil. 1, 9, 10, 11.

Thus much for thy direction and helpe, how to try and examine thy selfe, whether there bee true faith in thee or no; and so by consequent, whether there be in thee anie such graces as may make thee a woorthy Receiuer of these mysteries.

The

The Lord, for his mercie ſake, forgiue our former want heerein, and moue our hearts to the careful performance of all theſe duties tending therevnto; that ſo we may not onely auoid the iudgemẽts which vnwoorthy Receiuers are in danger to fall into, but that we receiuing worthily theſe holy myſteries, may in them, & by them, receiue the aſſurance of that grace and mercy that is ſhadowed and repreſented by them; euen the full & perfect redemption of our bodies and ſoules, through the Sacrifice of Chriſtes body, and his moſt precious bloud ſhed vpon the Croſſe.

Amen.

FINIS.

A BRIEFE FORME of Triall,

Whether one be in any measure fit to receiue the Sacrament of the Lords Supper.

I.

Question.

W*Hy doe you desire to receiue the Sacrament of the Lords Supper?*

Answere.

Because Christ Iesus doth commaund the same. 1. Cor. 11. 23.

Q. *Who is Christ Iesus?*

A. The onely begotten son of GOD, and Redeemer of mankind. Mat. 3. 17.

Q. *From what hath Christ redeemed mankind?*

A. From euerlasting death and

and condemnation.

Q. *How came mankind subiect therewnto?*

A. By sinning against God in breaking of his Commandements.

Q. *What are those Commandements?*

A. God spake these words, and said, &c.

Q. *Haue all mankind broken these Commandements?*

A. Yea, all, without exception. Rom. 3. 10. 11. 12. 13.

Q. *Doe you beliene, that the breach of these Commaundements doth deserue euerlasting death and condemnation?*

A. Yea verily, Gala. 3. 10. Rom. 9. 13. 14.

Q. *By what means did Christ redeeme mankind?*

A. By his death & bloudshedding vpon the Crosse, Rom. 5. 6.

Q. *How*

Q. *How could Christ, being the sonne of God, die?*

A. He tooke vnto himselfe the nature of man in the womb of a Virgin, and so died for man. Mat. 1. 18. &c.

Q. *Was there no other meane to saue a sinner?*

A. No verily. Act. 4. 12.

Q. *Shall all mankind bee saued by Christ?*

A. No, but those only who are true beleuers. Ioh. 3. 18.

Q. *Who are true beleuers?*

A. Those which relye and depend vpō Christ Iesus only for the pardon of their sinnes, and for the euerlasting saluation of their soules. Ioh. 3. 16.

Q. *What shal be the estate & condition of those that are saued by Christ?*

A. They shall raigne with Christ in all ioy and glory for

euer

euer and euer in the kingdom of heauen. Math. 25.34.

Q. *What shall be the estate of the rest of mankind?*

A. They shall be tormented in hell for euer and euer, with the Diuell and his Angels, Math. 25.41.

2

Q. *why hath Christ ordained the receiving of this Sacrament?*

A. For a perpetuall remembrance and shewing foorth of his death and passion in his Church. Math. 22. 19.

Q. *How is this done?*

A. By applying the things signified, to the outward signes.

Q. *What are the outward signes?*

A. Brea-

A. Breaking and eating of Bread, & drinking of Wine.

Q. *What doth the Bread & Wine signifie?*

A. The Body and Bloud of Christ.

Q. *What doth the breaking and eating of the bread, and the drinking of the vvine signifie?*

A. The sufferings of Christ in his Body vpon the Crosse, and the benefit that euery true beliuer receiueth thereby.

Q. *For whom hath Christ ordained this Sacrament?*

A. For all true Christians, that are of yeeres of discretion.

Q. *Who are true Christians?*

A. All those vvho beeing baptized, do vnfainedly professe their beliefe in Christ.

Q. *Where is this Sacrament to be receiued?*

A. In

A. In the Church. 1. Cor. 11. 22.

Q. *What is a Church?*

A. An holy Assembly ioyning together in the vvorship and seruice of Iesus Christ. 1. Cor. 11. 20.

Q. *Wherein consists the worship and seruice of Iesus Christ especially?*

A. In hearing his vword, receiuing his Sacraments, and calling vpon his name.

3.

Q. *What is the benefit that comes by the receiuing of this Sacrament?*

A. A further certaintie and assurance of saluation by the death of Christ.

Q. *What reason is there for that?*

A. Be-

A. Because Christ hath instituted it to be a seale of the couenant of grace. Rom. 4. 11.

Q. *What is the couenaunt of grace?*

A. A free offer and promise of saluation to all them that shall truly beleiue in Christ. Iohn 3. 16.

Q. *Are all that receiue this Sacrament, partakers of this benefit?*

A. No, but such onelie as are worthy Receiuers thereof. 1. Cor. 11. 28.

Q. *Who are woorthy Receiuers thereof?*

A. Onely those, who, vpon due triall, doe find themselues to be true beleiuers.

Q. *By what means shal they find it?*

A. By the speciall fruits & effects of faith.

Q. *What*

Q. *What are they?*

A. An vnfained hatred of sin, and an endeuour to obey God in all things for Christ sake, Iohn 3. 36.

Q. *What if one that is vnworthy doe receiue this Sacrament?*

A. He eateth and drinketh his owne iudgement. 1. Cor. 11. 29.

Q. *What if a man doe contemne to receiue this Sacrament?*

A. He therein contemneth the grace of Christ represented thereby.

Q. *Doe you vnfainedly hate sinne, and purpose hereafter to liue in obedience vnto Gods commaundements for Christs sake?*

A. Yea by the grace of God through Christ.

FINIS.

THE DOCTRINE of communicating vvorthily in the *Lords Supper*.

Deliuered by way of Question and Answere, for the more familiar instruction of the simple.

By *A. H.*

The fourth Edition, reviewed, and corrected by the Author.

At London
Printed by *Humfrey Lownes*, for *S. M.* and are to be sold at his shop in Paules Churchyard, at the signe of the Bull-head. 1615.

To the Reader.

GOod Reader, after that I had yielded to the publishing of mine ovvne poore meditations vpon 1. *Cor.* 11. 23. there came to my hands in writing, this ensuing Treatise, vvritten some yeeres since by a godly and faithfull Pastor, for the direction of his owne people, in the woorthy receiuing of the Sacrament of the Lords Supper, at what time hee was first called vnto them.

In the perusall whereof, I beeing in my selfe well perswaded of the fulnesse and perspicuitie of that doctrine of

preparation, vvhich it propoundeth to intreate of, the orderly method of euery part thereof, the plaine and familiar handling of the matter, & that it did ſupply many needfull points of inſtruction that are wanting in mine owne Treatiſe; I was earneſt with the Author to giue mee leaue to publiſh the ſame, and to adioyne it as an ornament and helpe vnto mine: which with much importunitie at length I haue obtained; though in the hard and vniuſt conceit he entertaineth of it, hee ſuffers it in this ſort as you ſee, to come abroad as a Childe of the Earth, not bearing his name from whom it is deſcended.

For the ſpirituall good that thou ſhalt receiue thereby, bleſſe the Lord; and pray for the

the Author, that God would restore him againe to that former libertie in his Church, which heeretofore, to the glorie of God, and the comfort of many a Christian soule, he hath enioyed.

Thine in the Lord,

W. B.

The Summe & Contents *of the Doctrine following.*

NOne can receiue vworthilie, that prepareth not himselfe carefully. page 2

Three reasons for the necessity of examination. page 3

The first vse of this doctrine. pa. 7

Ministers bound to examine the communicants. page 8

The people ought willinglie to yield to be examined, and the reasons why. page 9

The worthy Receiuers, are not deprived of the benefit of the Sacrament, in communicating with them which are vnworthy. page 11

Yet it maketh to the comfort of the worthy Receiuer to communicate with the godly. page 12

A second vse of the Doctrine, touching the necessitie of preparation. page 13

A sincere desire to the Sacrament,

necessary to the worthy receiuing of it. page 16

This desire must rise from the consideration,

1. Of the necessity of this Sacrament. page 17

2. Of the benefits receiued thereby. pag. 18

For thereby 1. wee make solemne profession of our faith. page 19

2. We bind our selues to continue in the faith. page 20

3. We receiue confirmation & increase of faith. page 20

For it assureth vs, that through the merits of Christ, we shall perseuere in the state of grace. page 21

1. By representing most sensibly & cleerely Christ and his Passion, & the merits receiued thereby. page 24

For we haue heer not one element onely to represent his body, but another to represent his bloud. page 26

The Bread is broken, & the Wine poured out in our sight. page 28

Wee haue heer not meat alone, but meat and drinke. page 29

Yea, the elements we receiue heer, are bread and wine. page 31

Wee eate the bread, and drinke the

wine,

vvine. page 33
2 By offering vnto vs & applying Christ and the merit of his passion most particularly. page 33
3 By exhibiting verily, and giuing Christ vnto vs, and the merite of his passion. page 35
For Christ is indeed present in this Sacrament, and truely giuen and receiued in it. page 35
Yet is not Christ corporally present there: page 36
Though the Bread and Wine bee called the body and bloud of Christ. page 39
4 By representing and confirming to vs our cõmunion with all the faithfull. page 41
This Sacrament is to bee administred publiquely. page 42
Reasons against priuate communions. page 46
The benefit aforesaid, not to bee receiued by any vse of bread & wine, but onely in this Sacrament. page 48
For onely heereby they are consecrated. page 49
We may receiue the Sacrament frõ none but the Minister of the vword. page 53

How

How farre forth it is needfull that the Word be preached at all times when the Sacrament is to be administred. page 57

The elements beeing consecrated, are not changed in their substance, but in their vse onely. page 59

The vse of the Doctrine concerning that desire to the Sacrament, which is to bee in euery communicant. page 62

That we are bound to receiue this Sacrament as oft as it is administred. page 64

Want of charitie, or other worldly distractions, no sufficient excuse for not receiuing. page 65

The great fault of them, which receiue this Sacrament without any desire or sincere appetite. page 69

How farre forth Magistrates may commaund and compell their subiects to receiue this Sacrament. p. 71

Knowledge is necessary to the worthy receiuing of this Sacrament. p. 72

Reasons of this Doctrine. page 75

Vse of this Doctrine. page 76

Faith is necessary to the woorthy receiuing of this Sacrament. page 78

Reasons of this Doctrine. page 79

What

What motiues there are in the word to perswade a man to believe. pa.81
Vse of the Doctrine, concerning the necessity of faith. page 83
Repentance is necessary for the worthy receiuing of this Sacrament. page 85
Reasons of this Doctrine. page 86
The vse of this Doctrine. page 87
Newnesse of life necessary to the worthy receiuing of this Sacrament. page 91
Reasons why it is necessary. pa. 91
The vse of the Doctrine. pa. 93
Charity necessary to the worthy receiuing of this Sacrament, page 94
Reasons of the necessity thereof. page 95
The vse of the Doctrine. pa. 97
Motiues to perswade to forgiue wrongs. pag. 98
How far forth a Christian is bound to loue and thinke well of all men. page 102
How farre forth wee are bound to forgiue iniuries. page 104
Cautions and rules to be obserued in going to law. page 107
How our faith is to be renued before wee come to the Lords table. page 111

How Repentance is to bee renued before we come there. page 112.

How our charitie is to bee renued. page 113.

That weake Christians are not to forbeare cõmunicating in the Lords Supper. page 114.

Prayer to bee vsed both before & at the time of communicating. p. 117

That it is not necessarily required to receiue the Sacrament fasting. page 118

What outward behauiour & actions are requir'd of vs, during the time of the administration of this Sacrament. page 120.

What inward affection and disposition of hart is required vvhilst this holy action is in hand. page 124

Ioy and cheerfulnesse required in communicating at the Lords Table. page 129

What things to bee performed by vs after we haue receiued. page 130

FINIS.

The Doctrine of communicating vvorthilie in the *Lords Supper*, *deliuered by way* of Question and Answere, for the more familiar instruction of the simple.

Question.

HOvv many things are required of them that would receiue the Sacrament of the Lords Supper to their comfort?

Answere.

Three; first, a diligent and carefull preparation of themselues, before they come to receiue it.

Secondly, a reuerent and attentiue disposition of bodie and minde in the receiuing

of it.

None can receiue worthily, that prepareth not himselfe carefully.

Thirdly, an vnfained indeuour to feele, & find in themselues the fruit of it, after they haue receiued it.

Q. *What is that preparation that is required of euery one, that vvould receiue this Sacrament to his comfort?*

A. Euery one (euen such as haue made best proceedings in religion) before he presume to com to the Lords Supper, must sequester himselfe from all other businesse, that might any way distract him, & carefully set his whole minde and heart vpon this worke that he is to goe about, taking some time to examine himselfe, whether those things bee in him, that may make him a worthy Receiuer of this holie Sacrament.

Q. *What*

Q. *What reasons may bee giuen to shewu the necessitie of this so carefull an examination, and preparation of our soules before this Sacrament?*

3 Reasons for the necessitie of this preparation.

A. First, such is the vntowardnesse and corruption of our hearts, *a* that wee are vnfit to doe any speciall seruice to God, till wee haue taken some paines to prepare our selues thereunto.

1. Our naturall vnfitnesse to serue GOD.

2. Gods strict commanding of speciall preparation in this case.

Secondly, there is no part of his seruice before vvhich the Lord hath so straitly inioyned this preparation, as before the receiuing of this Sacrament. Before the Passeouer (which was in substance the same with this Sacrament, and in the place whereof this was ordained by Christ) the Lord did not only *b* command that the Lambe should bee taken

a Ex. 19.10. 1 Sam. 16.5 Ioel 2.15 16 Iob 11.13 Psal. 108.1 Eccl. 5,1. Exod. 20.8 2 chr. 12.14

b Exod. 12 3.6

out of the flocke three dayes before it was to bee sacrificed (that his people might thereby be admonished to imploy themselues during that time in the fitting of themselues vnto that seruice) *c* but also he inioyned them a speciall preparation before they came vnto it. And the Apostle affirmes of this Sacrament, that euen they that are Beliuers, *d* may, and shall certainely receiue it vnworthily, if they do not examine and iudge themselues before they come.

c 2 Chro. 35. 6

d 1 Cor. 11. 27. 31

3 The danger of vnworthy receiuing.

Thirdly, the extreame danger, that hee casteth himselfe into that receiueth it vnwoorthily, should make euery man afraid to come rashlie, vnreuerently, or vnpreparedlie vnto it.

Q. *How may their danger appeare*

peare to be so great, that receiue this Sacrament vnworthily?

A. In eating of this bread, and drinking of this vvine, *e* they shall eate and drink the judgement & curse of God. *e* 1 Cor. 11 29. 34.

Q. *By what iudgements hath God been wont to punish such as haue profaned, or vnreuerently vsed this, or any other of his Sacraments?*

A. Sometimes by corporall and outward plagues; *f* as hee did them that in the dayes of *Samuel*, vsed the Ark without due reuerence; and them, *g* in the dayes of *Hezechia*, that went to the Passeouer, not being sanctified and prepared thereunto, according to the law; and them *h* among the Corinthians, that went to the Lords table before they had examined and *f* 1 Sam. 5. 6 7. 9. 11. 12. & 6. 19 *g* 2 Chro. 30 20. *h* 1 Cor. 11 30

iudged themselues.

2 Sometimes he punisheth
i Ioh. 13. 27. them as hee *i* did *Iudas* (who with an euill and vnpenitent hart, presumed to receiue the Passeouer) by stripping them of those beginnings of grace, they had receiued, hardning them, and making them vnable to repent; so as after they haue receiued, they become two-fold more the children of hell, then they were before.

Q. *What is the cause vvhy the Lord is vvont to be so seuere in punishing the vnreuerent and vnworthy receiuing of this Sacrament?*

A. Because the vnworthie
k 1 Cor. 11 27 receiuer, *k* is guilty of the Bodie and Bloud of Christ.

Q. *How can that be, seeing hee receiued it not, but the outward signes onely?*

A. Be-

A. Because *l* hee discerneth not the Lords bodie, nor iudgeth and esteemeth so highly and reuerently of this his holy ordinance (whereby the same is represented and offered vnto vs) as hee ought; but accounteth it as common bread and vvine, which the vvicked as well as the godlie haue title vnto. Which is far greater dishonour and contempt done to God, thē could bee done to any King, if his picture or armes, that hang vp in some publique place, should be spet vpon, or pulled downe, or broken and trampled on by any of his subiects.

l 1 Cor. 11 29

Q. *What vse are we to make of this that hath been said, touching the necessity of preparing our selues aright before we come to the Lords table?*

The first vse of this doctrine.

m 2 Chr. 23 19. & 35. 6 Iere. 15. 19. Math. 7. 6 1 Cor. 5. 2 7. 13

A. First, that therfore *m* the Minister and Church must do that which in them lyeth, to keep from this Sacrament all such as are vnworthy and vnprepared.

Q. *Why so?*

n 1 Sam. 2 29.

A. Because else, *n* they consent to the great dishonour that the vnwoorthy Receiuer doth vnto God; and *o* vnto the certaine perill that hee casteth his owne soule into; and so make themselues liable to that plague vvhereby GOD *p* hath beene wont to punish whose congregations, that haue willinglie tolerated so great an abuse.

o Leu. 19. 17 Iude 23.

p 1 Cor. 11 30. & 5. 2. 6.

Ministers are bound to examine the communicants.

Q. *Is then the Minister also bound to examine such as hee admitteth vnto this Sacrament, and not to receiue indifferently all that shall offer themselues?*

A. He

A. Hee is: for if at all other times *q* he must be diligent to knowe the estate of his flocke, that hee may accordingly be able *r* to diuide the word of truth aright vnto them, and *s* giue them their portion of meate in due season; then much more must he be carefull to know thē at that time, when hee is to admit them to this holy Sacrament.

q Pro.27.23 Iere.6.27 Act.20.28 Phil.2.19 1 Thes.3.5

r 2 Tim.2.15.

s Luk.12.42

Q. Then the people must also be willing to haue their liues looked into, and their knowledge examined by their Pastor, and to make known vnto him their spiritualll estate, that so with comfort and boldnesse, hee may admit them.

The people should bee willing to be examined, & why.

A. Yes verily: for first, seeing God required *t* of thē that (beeing at the yeers of discretion) were to bee baptised;

t Mat.3.6 Act.8.37

that they ſhould firſt make knowne vnto the congregation or Miniſter, their faith and repentance; he doth ſurely euery whit as much require this of them that are to come to the Lords Supper.

Secondly, as euery Chriſtian is bound to acknowledge his Paſtor, *a* his ſuperior in all matters that belong to Gods worſhip & to his owne ſoule, and therin *b* to obey him, and ſubmit himſelfe to his direction in the Lord: ſo is hee then eſpecially to ſhew his obedience to this ordinance of God, when hee intendeth to be partaker of this Sacrament, becauſe there is no one action of the miniſtry, wherein the neceſsitie and dignitie of that function is more ſet forth and cõmended by the Lord vnto

a 1 Ti. 2,12 Heb. 7,7
b Deut. 17, 11, 12 1 Theſ. 5,12 13 Heb. 13,17

his Church, then *c* in the administration of the Sacraments, that is committed vnto thē. Neither is there any time wherein it more behoueth his Pastor to inquire into his estate, then when he is to admit him vnto the Lords table.

c Math. 3, 14. 15

Q. *But if they that are notoriously vnworthy be (through the negligence of the Church and Pastor) admitted to the Sacramēt; can that deprive the faithfull that receiue with them, of the benefit & cōfort of the Sacrament; or ought they for that cause to keep themselues from it?*

The worth receiuer no depriued o the benefit of this Sacrament, b communicating with the vnworthy.

A. No: for first, no mans sinne *d* can defile another, or make Gods promise or Sacramēt of none effect vnto him, that is neither any way accessary vnto it, nor hath power and authoritie to keepe him from

d Eze. 18, 2 Gala. 6, 5

from the Sacrament.

Secondly, *e* the holy Apostles, and our Sauiour himself, did communicate in the seruice of God with those assemblies, wherein there were many notoriously wicked.

Thirdly, if it had beene so, *f* the Apostle would haue required euery man, not onelie to examine himselfe, but all those also with whom hee is to receiue.

Q. *Maketh it then nothing to our comfort, what they are with whom we do communicate?*

A. Yes: we should desire to receiue with them of whose holy profession and godly life we are well perswaded.

Q. *Why so?*

A. First, because in this Sacrament, we profess our selues to bee fellow members (as with

e Luk.2.22 & 24.53 Act.21.26.

f 1.Cor.11.

Yet doth it make to the comfort of the worthy receiuer, to communicate with the godly.

with the whole Church of Christ, so) *g* especiallie with those Christians with whom wee doe receiue; and that wee seek also and desire to be confirmed in that communion, and to become more & more like vnto them both in faith and conuersation.

g 1 Cor. 10 17.

Secondly, because both our loue and zeale may be better kindled & stirred vp by *h* the prayers and example of such as we knowe to be godly, then either by the wicked or such as wo knowe not at all.

h Mat. 18. 19. 20 Phil. 3. 17 Rom. 1. 11 12.

Q. *What other vse is to bee made of this doctrine touching the necessitie of preparing our selues aright, before we come to this Sacrament?*

A second vse of the doctrine touching the necessity of preparation.

That euery one should be *i* carefull to examine himselfe, and not rest in the ap-

i 1 Cor. 11 28. Gala. 6. 4.

pro-

probation of the Minister or Church.

Q. *Why so?*

k Ioh. 13.24. 28 A. First, because a man k may haue a most vvicked heart, and yet seeme a good man in the Church, and bee guiltie also of many grosse crimes that are vnknowne to his Pastor.

Secondly, though a man liue so, as his Pastor may discerne iust cause to doubt that hee is not worthy (and consequently can not admit him without griefe) l yet may not hee refuse him, till hee be euidently able to conuict him of som such thing as may proue him vnworthy.

l Deut. 13 14. & 17.4

Thirdly, it may so fall out that though a mans crime be publique and apparant, m yet his Pastor may vvant powe

m Math. 18 17.

to keepe him from the Sacrament.

Q. *As you haue shewed the necessitie of preparation, and the danger of such as receiue vnworthily, so tell mee who may be accounted worthy to come to the Lords table.*

A. As no man can deserue to receiue Christ and all his merits: so can none deserue to bee admitted to the Lords table, wherein the same are represented and offered vnto him; but all that throgh Gods free grace are made *n* meet & fit to receiue it, and come with such hearts as it beseemeth men to bring to so holie and heauenlie a banket, *o* are (in Gods gracious acceptation) accounted woorthy to come vnto it.

n Luke 3, 8. 1 Thes. 2, 1 compared with Col. 1 12

o Reu. 3, 4 compared with Luke 20, 35.

Q. *Tell me then which be*

those

those speciall graces which are necessarily required for the making of vs fitte to come to the Lords table, and which by diligent examination wee must labour to finde in our selues?

A. They are sixe in number. First, a sincere and right desire of it: 2. Knowledge: 3. Faith: 4. Repentance: 5. Newnesse of life: 6. Loue.

A sincere desire to the Sacrament, necessary to the worthy Receiuer.

Q. *To handle these in order, tell me first, what mean you by this sincere and right desire of the Sacrament, without which you say none can come worthily vnto it?*

p 1 Chro. 28.9 Psal.110.3 2 Cor. 8.10 12.&9.7. Mat.8.13. 25 Luk. 11.15 Act.8.36.

A. Wee must finde in our selues p an vnfained and earnest desire vnto it, and come vnto it with a willing mind, and an holy appetite and delight.

Q. *How may this sincere and right*

ght desire of this Sacrament discerned?

This desire must rise frō the consideration.

A. When it riseth from the serious consideration of these three things (which are the onely reasons that should move vs to come to the Lords Supper) namely,

First, the necessitie of this Sacrament.

Secondly, the great benefits that are to bee receiued by it.

Thirdly, the present neede that our selues doe stand in, of all those helps that the Lord in this Sacrament hath prouided for vs.

Q. *How may the conscience of a man bee perswaded of the necessitie of this Sacrament?*

1. Of the necessity of this Sacrament.

A. By considering that this is a part of Gods *q* worship, which was ordained by Christ

q 1 Cor. 11 24. 25

r 1 Cor. 11 24. 25

Christ himselfe euen *r* in the same night that hee was betrayed; and that hee did not onely ordaine it, and first administer it himselfe, but also gaue commaundement to his Disciples (who did represent the whole Church, of which they were to bee the master-builders) to take, to eate and drinke it, yea to doe that oft, which was done in the first institution thereof, in remembrance of him. So that though there were no benefit or comfort to be found in it; yet were wee bound (in obedience to this ordinance and commandement of Christ) to come vnto it.

2. Of the benefits receiued thereby.

Q. *But seeing you haue said that the consideration of the benefits that are to be receiued by it, is another reason wherefore*

we should bee mooued to desire it, tell mee, what benefits are those which a Christian may receiue by this Sacrament?

A. First, vvhereas euerie Christian is bound, not onely to beliaue, *a* but also to take all good occasions of professing openly his faith and religion, as beeing glad to weare the liuery & badge of his heauenly Lord and master; *b* the receiuing of the Sacrament is one spirituall meane ordained of GOD whereby wee are to make publique profession that we are true believers, and seruants of God.

For thereby 1. We make solemne profession of our faith.

a Esa. 41.5 Psa. 40.9.10 Mat. 10.32 Ioh. 12.42. 44 Rom. 10.10

b Exod. 13.9 Gene. 17.11 1 Cor. 10. 16. 21

For this cause Ezekias so earnestly exhorts al Gods people to com to the Passeouer. 2 Chro. 30. 1. 5. and cals this a turning to the Lord, and renuing their couenant with him. 2. Chr. 30. 6. 8. For this cause it is said they kept it vnto the Lord. 2 Chr. 30. 1. and 35. 1. This one cause, why Christ receiued the Sacraments. Mat. 3. 15. Marke 14. 12.

Secondly,

2 We binde our selues to continue in the faith.

Secondly, whereas euerie Christian (out of the sense and experience he hath of his own pronenes to apostasie) *c* shold by all good means bind himselfe to continue in the faith and obedience of Christ, *d* the receiuing of this Sacrament is ordained of God, to be as a solemne seale and vow, whereby vvee binde our selues (as stronglie as by an oath) to continue in the faith and obedience of Christ, and vnitie of his Church.

c Deut. 29 10. 12. 2 Chro. 15 12. 14. Nehe. 9. 38 & 10. 28. 29 Psal. 119. 106

d Exo. 13. 9 Mat. 28. 19 Gala. 5. 3. 1. Cor. 10. 1

Thirdly, vvhereas euerie Christian *e* is bound to vse all good meanes whereby his faith may be quickned, confirmed, and increased in him, the receiuing of this Sacrament, is principall meanes that GOD hath ordained for the reuiuing, strengthning, and increase

e 1 Cor. 16 13. 1 Thes. 5. 19. 20. 2 Pet. 3. 18

3. Wee receiue confirmation & increase of faith.

creaſe of our faith.

Q. *How may that appeare?*

A. Becauſe a ſingular promiſe of grace, and part of that couenant which GOD hath made with vs in Chriſt, is in a moſt comfortable manner taught and applied and confirmed to vs by this Sacrament.

Q. *What is that promiſe of grace which is thus taught, applied and confirmed to vs by this Sacrament?*

A. As by Baptiſme vvee were taught and aſſured, that through the merit of Chriſts paſsion, and of it onelie, wee were firſt receiued into Gods couenant & fauour, vnited to him and his Church, and ſo obtained remiſsion of all our ſinnes, and the grace of regeneration; ſo by this Sacrament

It aſſureth vs, that thorough the merit of Chr. we ſhal perſeuere in the ſtate of grace.

ment wee are taught and assured, that through the merit of Christs passion, & of it onely, wee are & shall be kept in this blessed estate, nourished and confirmed in it, reuiued and comforted in all temptations.

Q. *Declare this more particularly and fully: and first tell me why it was necessarie that wi should not onely haue a Sacrament of our first entrance into Gods fauour, and of our regeneration, but also another Sacrament of our nourishment & perseuerance in the state of grace?*

A. First, *f* though the graces receiued by baptisme can neuer totally bee lost; *g* yet (through our naturall corruption and daily tentations) the assurance, strength & feeling of them will decay, vnlesse they be nourished.

f 1 Pet. 1, 23
1 Ioh. 3, 9
g Psal. 51 10, 12
1 Thes. 5, 19
Reue. 3, 2.

Secondly,

Secondly, the onely thing that causeth vs to perseuere in faith and obedience, and giueth vs strength and comfort against all tentations, *h* is the remembrance & faith wee haue in the merite of Christs passion, whereby *i* hee maketh continuall intercession vnto his Father for vs; which it was needfull wee should be taught and assured of by this Sacrament.

h Gala.6.14
1 Ioh.5,4
i Heb.7.25 & 12,24

Q. *What meanes and helps haue vve in this Sacrament to teach, apply and confirme to vs this promise of grace, in so comfortable a manner as you haue saia?*

A. First, Christ and his passion, and this nourishment and grace of perseuerance which wee receiue by the merit therof, are most cleerly & sensibly

ſenſibly repreſented to vs in this Sacrament.

Secondly, Chriſt, & this benefit and merit of his paſsion, is more particularly offered and applied to vs in this Sacrament, then in any other meanes.

Thirdly, Chriſt and this benefit of his paſsion, is by this Sacrament exhibited, given and confirmed to vs moſt fully and effectually.

Fourthly, the communion that wee haue with the true Church of Chriſt, and the mutuall loue that ſhould be in all Chriſtians one toward another, is more cleerly and fully repreſented and confirmed to vs by this Sacrament, then by any other meanes.

By repreſenting to vs moſt ſenſibly & cleerly Chr. & his paſsion, and

Q. *How may Chriſt be ſai to be ſo cleerely and ſenſibly re*
preſente

presented to vs in this Sacrament?

A. First, *k* this is one end that this Sacrament was ordained for; to put vs in remembrance of Christ.

Secondly, by earthly creatures and outward actions ordained by GOD, whereof all our senses can iudge and discerne, & by that fit and neere proportion that is betweene them, and that which is represented by them; the Lord doth in this Sacrament teach Christ vnto vs by all our senses, and *l* consequentlie more plainely and familiarly then by the word alone.

Q. *But why did you say, that in this Sacrament the passion of Christ is so cleerely and sensibly represented to vs?*

A. Because Christ in this

the nourishment we receiue therby

k Luk.22.19 1 Cor.11. 24.25.

l See how profitable & necessary, such sensible and visible instructions (ordained of God) haue euer been esteemed. Gene.9.13 Esa.7.11 Iere.19.10 11. Act.21.11 Ioh.3.12 Rom.4.11

m Math. 26 28
1 Cor. 11. 24. 25
n 1 Cor. 11 26

Sacrament is represented vnto vs in *m* no other estate then that hee was in when hee was crucified; & the Apostle saith *n* that so oft as wee celebrate this Sacrament, we shew forth the Lords death till he come.

Q. *What helps haue we heer to represent and put vs in mind of the passion of Christ?*

For we haue heer not one element only to represent his body, but another to represent his blood.

A. First, wee haue in this Sacrament, not onely bread, vvhich signifieth his body; but wine, which signifieth his bloud: whereby it is euident, that Christ is heere represented, offered and giuen vnto vs, as hee was at that time, when his bloud was separated from his body.

Q. *But if the Bread vvere dipped in the Wine (as in some ancient Churches it was wont to be, and is yet vsed to bee in some places)*

places) were it not euery whit as sufficient to represent Christ vnto vs, as if they were giuen and receiued seuerally and apart?

A. No verily: for first our faith in this Sacrament, *a* is specially directed to the passion of Christ, as we haue already shewed.

a 1 Cor. 11 26.

Secondly, *b* the death of Christ was not naturall, but violent & bloudy, *c* and in his passion, his bloud was separated from his body, and poured out and shed abundantly.

b Act. 20. 28 Ephe. 1. 7. Heb. 13. 20 1 Pet. 1. 19

c Lu. 22. 44 Psal. 22. 16 Ioh. 20. 25 & 19. 34

Thirdly, it was necessary for our saluation, that Christ should not onely die, but in his passion shed his bloud for vs, *d* & so shew himselfe that onely true meane of the redemption of his Church, which was shadowed and figured

d Ex. 12. 22 Heb. 11. 28 Leu. 16. 14 15. Num. 19. 3 5. Heb. 9. 22

gured in all the ſacrifices vnder the Law.

Q. *What other helpe haue vve in this Sacrament, to repreſent and put vs in minde of the paſſion of Chriſt?*

A. The bread is ſolemnly in the ſight of the congregation broken in ſunder, & the vvine poured forth; and that by the ordinance and commandement of Chriſt.

The bread is broken, & the wine powred forth in our ſight.

Q. *May not then vvhole cakes (as among the Papiſts) be deliuered and receiued in this Sacrament?*

A. No verily.

Q. *Hovv may that be prooued?*

A. Firſt, becauſe *e* in all thoſe places of holy Scripture where mention is made of this Sacrament, this rite of the breaking of the bread is named:

e Mat. 26. 26 Mar. 14, 22. Luke 22. 19

named: *f* yea the whole action in this Sacrament, is called breaking of bread: and *g* the Apostle, repeating the words of institution, mentioneth this rite twice.

f Act. 2. 42 & 20. 7.
g 1 Cor. 11 26.

Secondly, because the inward action that is represented to vs thereby, is most necessary for vs to bee put in minde of.

Q. *What is that?*

A. The *h* breaking of the body of Christ, and shedding of his bloud; yea all those infinite torments that hee did indure both in body and soule for vs.

h Esa. 53. 5. 6

Q. *As you haue shewed how Christ and his bloudy passion is represented to vs in this Sacrament; so tell mee what helps wee haue heere, to represent to our soules the nourishment and*

Wee haue heere not meat alone, but meat & drinke.

strength to perseuere in the state of grace, which we receiue by the merit of his passion.

A. First, there is not one element onely giuen and receiued heere, but two; *i* to teach, that both meat and drink, that is, sufficient nourishment for our soules, is to be found in Christ.

i John 6 54.55.35

Q. *But if bread alone were giuen to Gods people in this Sacrament (as in the Church of Rome) were not that sufficient, seeing the bloud of Christ (as of all other liuing men) was, & is, contained in his body?*

A. No verily: that cannot be done without manifest sacriledge: for

First, Christ in the institution of this Sacrament, *k* ordained and *l* commaunded all his disciples (and in them the whole Church,

k Mat. 26.18 Mar. 14.23 Luke 22.20
l Math. 26 26.27 1 cor. 11.25

Church, which was, as I haue before ſaid, repreſented by them) that they ſhould aſwell take and drinke of the cup, as eate the bread. And *m* the Apoſtle by vertue of this ordinance & inſtitution inioyned to all the Corinthians the vſe of the Cup as vvell as of the Bread. Yea the Lord (as foreſeeing this ſacriledge of the Papiſts) hath *n* more expreſly commaunded the vſe of the Cup to all, then he hath done the vſe of the Bread.

m 1 Cor. 11 26. 29

n Math. 26 27. 28 Mar. 14 23. 24

Secondly, it was neceſſary that wee ſhould in this Sacrament haue two elements, that might repreſent the full and ſufficient nouriſhment & refection that we haue in Chriſt: *o* for elſe our ſtate had beene vvorſe, then of the people of God vnder the lavv, and our

o 1 Cor. 10 3. 4

Sacraments lesse cleere then theirs.

Thirdly, in that state wherein Christ is represented, and offred to vs in this Sacrament (namely in his passion) *p* his bloud was separated from his body.

p Luk. 22. 44 Ioh. 19. 34

Q. *What other helps haue vve in this Sacrament to represent to our soules the nourishment and strength to perseuere in the state of grace, which wee receiue by the merit of Christs passion?*

Yea the elements wee receiue heere, are bread and wine.

A. First, *Bread* and *Wine* are giuen and receiued heere, which are most generally vsed thorowout the vworld; *q* the one for the strengthening and nourishment of the body; *r* the other for the quenching of the thirst, refreshing them that faint, and cheering

q Psal. 104 14. 5 Gen. 39. 6 Mat. 6. 11
r Psal. 104. 15. & 4. 7 Pro. 31. 6 7 1. Tim. 5. 23

cheering the heart of the that are in heauines; and are therfore most fitte to represent to the soule, the *s* strength and *t* refreshing it receiueth by Christ.

s Ioh.6.35
t Pro.9.2.5 Can.1.2.4 & 5.1.and 7.9

Secondly, this Bread and Wine is not onely receiued in this Sacrament, but *u* euerie communicant doth eate and drinke it, and that by the commandement of Christ. Which action, as it is of all other the chiefe mean of nourishment, and maketh our food of the same substance with vs, so is it most fitte to represent the *x* sound nourishment & comfort that wee haue by Christ, and that we are by faith made all one with him.

Iohn 15.1
Mat. 11.28.
We eate the bread and drinke the wine.
u Math.26 26.27. Mar.14.22 1 cor.11.24

x Ioh.6.35 40.51.56 Ephe.5.30

Q. *As you haue shewed how Christ and his passion, and this benefit wee receiue by the merit*

2. By offring to vs, and applying Christ and

the merit of his passion most particularly.

thereof is represented vnto vs, so tel me now how all this is more particularlie offered and applied vnto vs in this Sacrament then by any other meanes.

A. The Bread and Wine is *a* particularly offred, and euerie communicant (according to the commaundement that is giuen in the Name of Christ) doth receiue, eate and drinke the same; which is most effectuall to teach and perswade vs, that the Lord doth offer & *b* giue vs the body and bloud of his Sonne, & that (as it is the will of GOD *c* that euery one of vs should, so) euery one that commeth worthilie to this Sacrament, doth indeede receiue and apply Christ to himselfe for the nourishment and comfort of his soule.

a Math. 26 26. 27. Mar. 14. 22 Luk. 22. 17 19. 1 Cor. 11 24. 25

b Ioh. 6. 32 Rom. 8. 32

c 1 Ioh. 3. 23

Q. Why

Q. Why was it said that Christ and this benefit of his passion, is not onely represented and offred, but verily exhibited and giuen vnto vs in this Sacrament?

3. By exhibiting verely, and giuing Christ vnto vs and the merit of his passion.

A. Because this Sacrament is not ordained to bee a bare and naked sign, or as a picture that puts vs in minde of one that is absent, *d* but to bee a seale also, with and by which the Lord doth verily conuey and bestowe Christ vpon vs, and confirme and make sure to vs the benefit of his passion, as lands are passed & conueyed among men, by the sealing & deliuerie of deedes and Indentures.

d Ro. 4. 11 1 cor. 10. 16

Q. Is Christ then indeed present in this Sacrament?

For Christ is indeede present in this Sacrament, and truly giuen and receiued in it.

A. Yes verily: Christ himselfe is not only signified and represented, but truly present, giuen

giuen and receiued in this Sacrament; yet present to the belieuer, not to the Bread and Wine; not corporally, *e* but spiritually and sacramentally present: not offred by the Minister vnto the bodie; but by the Lord, to the faith of the worthy Receiuer.

Ioh.6.63.

Q. *How may it appeare that Christ is not corporally present in this Sacrament?*

Yet is not Christ corporally present heere.

A. First, *f* because the Sacraments which Gods people enioyed vnder the law, were in substance the same with our Sacraments; and in them Christ was not corporallie present, but onely spiritually and sacramentally.

f 1 Cor.10 3.4.

Secondly, wee receiue no other thing, nor in any other manner in the Sacrament, then the Disciples did in the

first

first institution thereof; and wee are sure that Christs body and bloud were not corporally receiued by them, but onely spiritually and sacramentally.

Thirdly, *g* as our Sauiour did oft fore-tell his disciples that (in respect of his bodily presence) he should leaue the world and goe vnto his Father, *h* so hee was indeed in the sight of them all taken vp into heauen, & God (that can not lie) hath *i* told vs that the heauens must containe him vntill the end of the world. *k* So that if any shall say vnto vs now, since the time of his ascension, heere is Christ, or there hee is, wee are straightly charged not to beliene it.

Fourthly, wee are sure *l* that Christ hath but one bodie, & that

g Ioh. 13. 1 and 14. 2. 19. 25. 28 & 16 4. 5. 7 16. 28.

h Luk. 24. 51 Act. 1. 9. 10 11

i Act. 3. 21

k Mat. 24. 23

l Heb. 10. 5

that his body euen ſince his
resurrection is a true bodie,
and *m* ſuch as cannot bee in
many places at once, and
n that it filleth a place where-
ſoeuer it is, and may be both
ſeene and felt, and therefore it
is not poſsible that hee ſhould
be corporally preſent, where-
ſoeuer this Sacrament is admi-
niſtred, nor corporally recei-
ued by euery one that recei-
ueth this Sacrament: and if it
be impoſsible that his glorifi-
ed body ſhould bee in manie
places at once, or in any place
where it can neither bee ſeene
or felt, then much leſſe can
his crucified body (whereun-
to yet our faith is directed in
this Sacrament, and not vnto
his glorified body) be ſo.

m Math. 28 6. 7
Mar. 16. 6. 7
n Mar. 16. 7
Luk. 24. 39
Ioh. 20. 20 27.

Lastly, as it is not poſsible
that he ſhould bee corporallie
preſent

present, or corporally receiued in the Sacrament; so if it might be, yet were it no way needfull or profitable for vs that it should be so. For as *o* all the benefits that the Church receiueth by Christ, haue bin farre more plentifully communicated vnto her since his ascension into heauen, then when hee was corporally present with her vpon earth, in which respect it was profitable for her to lose his bodilie presence: so *p* the spirituall presence of Christ, & our feeding on him by faith, is farre more effectual to the comfort and saluation of our soules, then any bodily presence and feeding could possibly be.

o Iohn 7. 39 and 16. 7. 8 20.17.

p Iohn 6. 62 63.

Q. *Why then is the bread called the body of Christ; & the vwine the blood of Christ?*

Thogh the bread and wine be called the body & blood of Christ.

A. First,

Gene.17
o.11
xod.12.11
24.8
Cor.10.4

A. First, the Lord hath *q* euer been wont in speaking of his Sacraments, to giue vnto the outward sign, the name of the thing signified thereby.

Secondly, the reason vvhy the Lord so speakes of Sacraments, is to shew how certaine and neere that spirituall presence & vnion is, that by the power of his spirit is made between the signe and the thing signified (how farre soeuer they bee distant in place, the one from the other) and that as verily, as the one is offered and giuen to the body, so certainly is the other offered and giuen to the soule of the faithfull Receiuer.

Thirdly, this manner of speech is more plaine and effectuall, to lift vp our hearts from

from the earthly elemēts vnto the consideration of the heauenly matter represented by them, then if hee should haue called them onely the signes of his body and bloud.

Q. *As you haue shewed mee how Christ and his Passion, and the benefit we receiue thereby, is not onely sensibly represented, but particularly offered and applied, and verily exhibited also vnto vs; so tell me now how that Communion vvhich wee haue with all the faithfull & the mutuall loue that should be in all Christians, one toward another, is represented and confirmed to vs in this Sacrament.*

4. By representing and confirming to vs, our communion with all the faithfull.

A. First, wee are partakers of no other elements heere, r then all the rest (not onely of the same congregation, where wee receiue without respect

r 1 Cor. 10 17.

ſpect of perſons, but) of all the faithfull throghout the world are partakers of: which was one cauſe why our Sauiour made choice of bread & wine, which of all other creatures are moſt vniuerſally vſed thorowout the world, for the nouriſhment and comfort of the body.

Secondly, this Sacrament by the ordinance of Chriſt, is to be adminiſtred in the moſt publique congregation; and ſ the ſacramentall actions to be performed by the Miniſter (as neer as conueniently they may be) but once for all that receiue together.

ſMat.26.26 Mar 14.22 Luk.22.19 1 cor.11.24

This Sacrament is to be adminiſtred publiquely.

Q. *How may it appeare that the Lord hath ordained this Sacrament ſhould bee adminiſtred publiquely, and not in priuate?*

A. Firſt,

A. First, *t* it hath been the practise of Gods Church, cõmended in the word, to celebrate the Sacraments in solemne assemblies.

Secondly, *u* the Lord hath commaunded his Sacraments should be so celebrated, and *x* not otherwise.

Thirdly, the Sacraments are *y* seales of the couenant of grace; which is not appropriated to any few, but *z* is offered in common to the whole Church; and *a* wherein all (how farre soeuer they differ one from another in worldly respects) haue equall interest; and therefore as they doe concerne the publike priuiledges of all, they must needs bee actions of a publique nature, and should bee publiquely administred.

Fourth-

t Gen.17.2[illegible] 27 Luke 1.59 2 Chro.30 3.5.13. & 35.18. Mat.3.5.6 13 Luk.3.21 Act.2.42. & 20.7. 1 Cor.11 18.20

u Exo.12. 6.47 Deu.12.5.6 Leu.17.34

x 1 Cor.11 22.33.34

y Rom. 4.11

z Pro.8.23 and 9.3. Mar.16.15 Act.2.39 1 Ioh.2.2 Mat.26.28

a 1 Cor.12 13 Gal.3.27.28 Ephes.4.5 Iude 3

Fourthly, in the vse of the Sacraments, wee *b* make profession of our faith, and *c* celebrate with praise and thanksgiuing, the remembrance of the great benefit of our redemption; both which duties are then performed *d* in most acceptable manner vnto God, when they are done in the most publique & solemne assemblies of his people.

Fiftlie, the dignity and reuerence due to the Sacraments, * requireth that they should bee administred publiquely in the assembly of all Gods people, and with the prayers of them all.

Lastly, it may appeare that in this Sacrament the Lord requireth this solemnity more then in any other hee hath giuen at any time to his church;

1. because

b Ge. 17. 11
Exo. 13. 9
c Ex. 12. 14
1 Cor. 11. 26

d Psa. 22. 22
& 40. 9. 10
& 149. 1

* As 2 Sam. 6. 1. 2. 15

1. because in it he hath instituted such elements, as might be cõmon to the whole Church; 2. and *e* brake the bread, and poured foorth the vvine but once in the sight of all; 3. and spake the words of institution but once to them all together; 4. and ordained it for this end (among others) to testifie and confirme the mutuall loue that should be in all the faithfull one towards another.

e Mat. 26. 26. 27 Luk. 22. 19 1 Cor. 11 24. 25

Q. *Doe you then condemne all such, as being vnable to come to the congregation, doe desire this Sacrament to bee administred to them in priuate?*

A. No: but first all Christians are to bee taught, that they may not put off the receiuing of this Sacrament till their sicknesse, but receiue it when they may, with the rest of

Gods

Gods people in the publique congregation; and that it is their ignorance and infirmitie to desire it in priuate.

Secondly, if at any time (vpon extraordinarie occasion) the Sacrament bee administred in a priuate house, yet ought a sufficient companie of the faithfull to bee present, and to communicate in it, and that not without the ministery and preaching of the word.

Reasons against priuate Communions.

Q. *How are Christians to be dissuaded from the desire of the Sacrament in priuate?*

A. First, by the consideration of that I haue already said, to prooue that it is the will of God the Sacrament should be administred in the publique assemblies.

1

2 Secondly, because as they shall swerue therein from the example

example of the best instructed and reformed Churches and Christians; so they shall fashion themselues to such as are ignorant, popish & profane, with whom these priuate communions euer haue been and still are most in vse.

Thirdly, because they shall not heereby depriue themselues of the comfort and benefit of the Sacrament in their sicknesse, or in the houre of their death, if they doe not receiue it at that time; seeing the efficacie and fruite of this Sacrament which they receiued so oft as they might in the publique congregation, when they were in health, is not to bee restrained to the time of receiuing, but extends it selfe to the whole time of their life afterward. 3

Lastly,

4 Lastly, because it is *f* folly and superstition to giue that honour, or ascribe that necessitie to the Sacrament, as to thinke it can doe vs good, being receiued or vsed otherwise then according to Gods ordinance; whereas on *g* the other side wee are to assure our selues, that the Lord both can and will helpe and comfort vs without the outward meanes, when we cannot haue them in such sort as hee hath ordained, but are depriued of them, not by our owne negligence, but by the hand of GOD.

f 1 Sam. 4.3 10. 2 Sa. 15.25

g Eze. 11.16 Psal. 141.2

The benefit aforesaid not to be receiued by any vse of bread and wine, but only in this Sacrament.

Q. *As you haue shewed at large how our communion with Christ and his Church, is both represented and confirmed to vs by the bread and wine, the breaking and pouring foorth, the giuing*

uing & receiuing of the same in this Sacrament; so tell me now whether all bread and wine that is broken and poured foorth, giuen and receiued, may not aswell serue to represent and confirme these things vnto vs, as these elements and actions that are vsed in this Sacrament.

A. No: for bread and wine by nature serue onely for the nourishment and comfort of the body; neither are they at all effectuall to yeeld this strength or comfort to the soule, beeing vsed anywhere else but onely in this Sacrament.

Q. *How are these elements and actions in the Sacrament made more effectuall to represent and confirme these spiritu-all and heauenly things, than the same elements and action*

For heere only they are consecrated, and how that is done.

vsed anywhere else?

A. By beeing consecrated and put apart from that vse they serued to by nature, vnto this holy and spirituall vse.

Q. *How are the elements and actions in this Sacrament thus consecrated and put apart from that vse they serued to by nature, vnto this holy and spirituall vse?*

A. Partly *f* by that which Christ himselfe did in the first institution of this Sacrament, and partly by that which the Minister of the word of God and the congregation doe, whensoeuer this Sacrament is administred according to the institution of Christ.

f Mat. 26. 26
Mar. 14. 22
1 cor. 10. 16

Q. *How did Christ himselfe consecrate these elements and actions vnto this holy & spirituall vse?*

A. First,

A. First, by *g* the thanksgiuing and prayer hee made vnto his father, at that time when hee first instituted this Sacrament: whereby it is said, hee blessed these elements; that is, obtained a speciall blessing from God vpon them.

g Math. 26 26. 27 Luk 22. 19 1 cor. 11. 24

Secondly, by instituting and ordaining these elements and actions in this Sacrament to serue vnto this end; not onelie *h* vsing them so himselfe, *i* but commaunding his Church to doe so also, & *k* promising vnto vs his gracious and effectuall presence in the vse of these elements, according to his ordinance.

h Math. 26 26. 27 *i* Luk. 22. 19 1. Cor. 11 24 25 *k* Mat. 26. 26 this is my body. Mat. 26. 28 this is my bloud

Q. *How doe the Minister of the word of God and the congregation consecrate these elements and sacrament all actions?*

l 1 Tim. 4. 4. 5.

A. First, *l* by declaring the institution of this Sacrament, and how Christ did consecrate and put apart these elements and actions to this end and vse, and vsing them according to this his institution.

m 1 Tim. 4 4. according to Christs example, Mat. 26. 27 Mar. 14. 23. Luk. 22. 19 1 Cor. 11. 24

Secondly, by *m* giuing publique thanks vnto God, both for the worke of our redemption by the bloud of his Son, and also for making it known, offring and assuring it vnto vs not onely by his vword, but most plainlie and sensibly by this Sacrament.

n 1. Tim 4. 5

Thirdly, *n* by earnest prayer vnto the Lord, that hee would bee present with, and blesse this his owne ordinance, making it effectuall to those ends that himselfe appointed it for.

Q. But

Q. *But why doe you mention the Minister of Christ, when you speake of the consecrating of this Sacrament? Is it any matter who doth consecrate it, or deliuer it, or at whose hands we do receiue it?*

We may receiue the Sacrament from none, but from the minister of the word.

A. Yes verilie: for first, as it is not lawfull for any person without commission and authoritie from the King, to vse and apply the Kings seale to cōuey any assurance in worldly matters: so when it was told Iohn that Christ baptized, hee answered, none could doe it, without authority giuen him from heauen, Ioh. 3. 26. 27. It is therefore a hainous sinne, for any, hauing no calling and commission thereunto from Christ, to take vpon him to administer this Sacrament, *e* beeing the publike seale of

e Rom. 4. 11

of the King of Kings, & of the common-wealth of Israell.

p 1 chro. 13. 10. 11. & 15. 12. 13 2 chro. 26 16-20.

Secondly, God *p* hath been wont seuerally to punish such as haue taken vpon them to deliuer his Sacraments without his calling and commission; and *q* hath also bin much offended with the people amongst whom this fault hath beene committed.

q 2 chro. 13. 9. 12. 15

Q. *How may this appeare, that onelie the Ministers and Preachers of the vword of God, haue a calling and authoritie from Christ to administer this Sacrament?*

r Gen. 6. 14 compared with 2. Pet. 2. 5. Gen. 17. 23 compared with Gene. 20. 7 Deut. 33. 10 2 chro. 35. 3. 6. Mar. 1. 4 Mat. 28. 19

A. First, because wee find *r* that all the Sacraments which God hath at any time instituted in his Church, haue beene committed by him vnto such as were Ministers and Preachers of the vword, that by

by them they might bee deliuered vnto the Church. Insomuch as wee read, the people of God *s* could not celebrate the Passeouer till such time as the Priests and Leuits (who were appointed of God both to teach the people and to sacrifice, and minister the other Sacraments) were sanctified and prepared vnto that seruice.

s 2 Chr. 30 3. & 35. 3-6 Ezr. 6. 19. 20

Secondly, onely the Ministers and Preachers of the word, are by reason of their speciall office and function, *t* called in the Scriptures the Lords stewards, and disposers of his mysteries vnto his Church.

t 1 cor. 4. 1. 2

Thirdly, they onely are said *u* to represent the Lord, and to beare his person, and be in his stead vnto vs in the matters

u 2 cor. 5. 20 Exod. 4. 16

of

of his worship; as the Magistrate doth in the ciuill gouernment and affaires of this life: & so are both his mouth vnto vs to deliuer vs his word, and his hand vnto vs to deliuer vs his Sacramẽts. And x that which is done by them in these matters according to his word, is said to be done by the Lord himselfe, because y he hath promised to be present with them, and to worke with them, ratifying from heauen his owne ordinances in their ministry.

x Iob.4.1.2 Ephe.2.17 Luk.10.16

y Mat.28.20

Q. *Doth then the vvorthinesse and efficacie of the Sacrament, depend vpon the goodnesse of the Minister that deliuereth it vnto vs?*

A. No: but it dependeth wholly vpon the ordinance of God, and vpon the truth & power

power of Christ that did institute it. Yet must it needs make much for the securitie & comfort of a Christian, to receiue it from such a one as he knoweth hath authoritie and commission from Christ to deliuer it vnto him.

How farre forth it is needful that the word be preached at all times when the Sacrament is to be administred.

Q. *As you haue shewed the necessity of a Minister & Preacher of the word in the administration of this Sacrament; so tell mee whether it be needfull that the word should be alwaies preached at the same time when this Sacrament is to be administred.*

A. Yes verily: for though to them that haue already beleeued through the preaching of the Gospel, it may be a true Sacrament and seale of Gods couenant, though the word bee not preached immediatly

before it, beeing administred by a true Minister of God; yet is the ordinance of GOD in some degree transgressed, and the comfort that Gods people should receiue by this Sacrament greatly hindered, if at any time the Sacrament bee administred and that dutie neglected.

Q. *How may that be prooued?*

A. First, z because we find that it hath alwaies beene the practise of Gods Church, cõmended to vs in the holy Scriptures, to haue the Word preached at all times vvhen they haue been assembled to receiue the Sacraments of the new Testament.

z Mark 1.4 Act.19.4. & 10.37 Act. 8.12 35.37.38.& 10.34.47.& 16.14.15. 32.33.& 2. 41. Act.2.42.& 20.7.

Secondly, seeing the Sacrament can neuer doe vs good, till wee haue attained vn-

vnto a true faith, which ordinarilie is wrought by preaching; it must needs be most fit and profitable, that whensoeuer the people of God are to receiue this seale of the couenaunt of grace, they may haue the couenaunt it selfe (whereupon the force and efficacy of the seale dependeth) published, opened and applyed vnto thē; considering the great need wee all stand in (at that time especially) to haue our faith quickned and stirred vp in vs; and that no meanes can be so effectuall to quicken it, as that whereby it was first begotten.

Q. *After that the bread and vvine haue been thus consecrated by the Minister of Christ, are they not then by vertue of this consecration changed from that*

The elements being consecrated, are not changed in their sub-

stance, but in their vse onely.

that which they were before?

A. Yes: but they are changed onely in their vse, not in their nature; because heere they are not vsed to that end, that other bread and wine are vsed for; namely, to the nourishment and comfort of the body, but to a holy and spirituall end; but the substance of the bread and vvine remaineth the very same after the consecration that it was before.

Q. *Hovv may that be prooued?*

A. First, because the Scripture *a* calleth them bread and vvine euen after they were consecrated.

a 1 Cor. 10 16. & 11. 27 28. Mat. 26. 29

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good

good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and vvine (and not the accidents thereof) is able to doe.

Thirdly, if the substance of the bread and wine were changed into the body and bloud of Christ, *a* it were not possible that by long keeping they should putrefie and corrupt.

a Act. 2. 32.

Fourthly, if the substance of the bread and vvine were changed into the verie body and bloud of Christ, then the reprobate which receiue this Sacrament, should also eat the flesh, and drinke the bloud of Christ, *b* which is impossible, and contrary to the holie Scriptures.

b Ioh. 6. 54. 56. Ioh. 1. 12.

Q. If

Q. *If any of that bread and wine (that stood on the Lords table vvhen the elements and the whole action was in this sort consecrated, as you haue said) do remaine after the administration of the Sacrament is ended, doth it thē differ from common bread and vvine, or is it more holy by vertue of this consecration?*

A. No verilie: for seeing the consecration (as we haue heard) changeth them not in nature but in vse onely; and one part of the consecration standeth in vsing them according to Christs institution; no more of the bread and wine can bee holy, then is giuen and receiued in the Sacrament.

The vse of the doctrine concerning the desire to the Sacra-

Q. *As you haue shewed at large that none can receiue this Sacrament vworthily, but such*

as

as finde in themselues an vnfained and earnest desire to it; and declared also the reasons that should moue vs thus to desire it: so tell me now vvhat vse is to be made of all this doctrine.

ment, which is to be in euery communicant.

A. It seruetb principallie for reproofe of two sorts of people.

First, of them that (not beeing with-held by sicknesse or like necessary impediments) doe (either out of too base an estimation they haue of this Sacrament, or out of a carelesse neglect to prepare themselues vnto it) absent themselues from it, when it is administred in the congregation whereof they are members.

Secondly, of such as receiue it some-times, yet without a sincere and right desire of it

or any appetite vnto it at all, but either for that they would thereby escape the danger of lawes; or because they would conforme themselues to the custome of the place where they liue; or vpon a superstitious perswasion that it vvill purge thē from all their sins, and infuse grace and holinesse into their soules.

That we are bound to receiue this Sacrament, as oft as it is administred.

Q. *Is euery Christian then bound to receiue this Sacrament euery time that it is administred in that congregation vvhereof he is a member, vnless hee be by sicknesse, or some such like necessary impediment kept from it?*

A. Yes surely: for it is necessarie to receiue this Sacrament when wee may, as it is *c* to heare the word preached when wee may; and as

c 1 Thes. 5 19. 20. Heb. 1. 3.

d it is for them that are conuerted to the faith, and for Christian parents (the one for themselues, the other for their children) to seeke and desire the Sacrament of baptisme, vpon the first opportunitie that God shall offer vnto them.

d Act. 2. 41 & 8. 12. 36. & 16 33. & 22. 16

Q. *How may it appeare to be a sinne of such danger to neglect thus the receiuing of this Sacrament?*

A. First, the *e* zeale and desire that Gods people vnder the Law shewed vnto their Sacraments, and the paines and cost they were at to enioy them, beeing by the holie Ghost cōmended to vs in the word for our imitation, should make vs ashamed of our coldnesse, and carelesse neglect of this Sacrament; which in respect

e Num. 9. 7 2 Chr. 30. 1 5. 21. 26. and 35. 7. 18 Luke 2. 41.

f Mat. 11.11 *g* Heb. 3.5. 6. compared with Heb. 11.28 *h* Gen. 17.14 Ex. 4.24.26. Num. 9.13

ſpect *f* both of the cleereneſſe of it, and *g* of the perſon that did firſt inſtitute it, is far more great and excellent then they were.

Secondly, the *h* great ſeueritie of God in threatning and puniſhing the neglect of his Sacraments vnder the Law, is recorded in the Scriptures to admoniſh vs, and may aſſure vs, that hee will much leſſe beare with the neglect of this Sacrament.

Thirdly, the neglect of cõming to this Sacrament when wee may, argueth our ſhamefull vnthankfulneſſe for the great benefit of our redemption by the death of Chriſt, which in this Sacrament (that hath been therefore called the *Euchariſt*) wee are appointed to celebrate the remembrance

i 1 Cor. 11 26

of

of, with ſolemne praiſe and thankſ-giuing.

Laſtly, it argueth a profane and open contempt both of the commaundement of our Sauiour Chriſt*, who hath charged vs to com, & to come oft to this Sacrament; and of thoſe ineſtimable benefits which hee offereth vs in it; & of the Church and people of God, from whoſe fellowſhippe wee doe thus diuide and excommunicate our ſelues.

k Which ſin we may be well aſſured the Lord muſt needes be highly offended with.

Q. *But if a man finde himſelfe through vncharitableneſs or worldly diſtractions vnfit and vnprepared, is it not then much better for him to abſtaine then to come to this Sacrament?*

A. Indeed, no man ought to

* 1 Cor. 11 24-26

k Eſa. 7. 12 13 Mat. 22. 7 Luke 14. 24 Heb. 2. 3

Want of charitie, or other worldly diſtractions, no ſufficient excuſe for not receiuing.

to come that finds himselfe vnprepared: But this is no excuse for them that doe not so much the more carefully endeauour to prepare themselues: For,

First, they that chuse rather to depriue themselues of the benefit of this Sacrament then they wil freely forgiue such as haue wronged them, or seeke reconciliation, or take paines to prepare their harts vnto it; doe shew manifest contempt
Act. 13. 46 of Gods mercy, and *I* iudge themselues vnvvoorthy of Christ and all his merits, and shall one day bee iudged despisers of their owne saluation.

Secondly, while by vncharitablenesse and carelesnesse to prepare themselues, they refuse this Sacrament, they can

can haue no hope that either *m* the word or *n* prayer should doe them good: and therefore by this reason, they may aswell abstaine from hearing or reading the word and praying, as from this Sacrament.

m Iam. 1.20 21.
1 Pet. 2.1.2
n Mar. 11 25.26

Thirdly, they that feele that they are not only void of malice themselues, but also vnfainedly willing to vse all means of reconciliation with such as doe malice them, *o* ought not to suffer the hatred of others to keep them from this Sacrament; but *p* rather the more they are iniured by men, the more need they haue to seeke comfort in the Lord by this his holy ordinance.

o 2 cor. 8.12
p 1 Sa. 30.6

A. *As you haue shewed the sinne of those that willingly absent themselues from this Sacrament when they may receiue it;*

The great fault of them which receiue this Sacrament

without any desire or sincere appetite.

it; so tell mee how they may also appeare to be in great fault that vse to receiue it, but yet either without any desire and appetite vnto it, or without a sincere and right desire.

q Deu.28 47. 1 Chr.28.9 Psal.2.11 2 Cor.8.12 & 9.7 Act. 2.41 Ro.12.11 r Deut. 12 12. & 16.15 1 Sam.1.7

A. First, because as q in all the seruice we doe to God, it is required that we doe it not grudgingly, or of necessitie, but with cheerfulnesse and feruencie of spirit; so is r it especially required that wee come to this heauenly banquet with appetite & delight, because of the great benefits that wee celebrate the remembrance of, and which are offered and confirmed to vs in it.

Secondly, if our desire doe rise from any other ground then from the consideration of those reasons wee haue already

ready mentioned (as 1 either from the commaundement of our superiours, or 2 the desire we haue to be neighbour-like, or 3 from this conceit, that the deede done, will purge vs from our sinnes) † we doe not seruе the Lord in comming to this Sacrament, but men, & our owne selues: and so make our selues guiltie of an heinous profanation of this Sacrament.

* Zach. 7.5 6. Ro. 14. 6. 20

Q. *May not then Magistrates and other superiors commaund and compell such as liue vnder their gouernment, to receiue this Sacramẽt, if they shal discern them to be carelesse of it?*

How farre forth Magistrates may command & compell their subiects to receiue this Sacrament.

A. Euery one that is in authoritie, may and must also vse all meanes to perswade all such as are vnder him to a desire of this Sacrament, and

ſ Exod. 12. 26. 27 2 chr. 17.7

ſ com-

t Ge. 18. 19
2 Kin. 23. 21.
2 Chro. 14 4. & 33. 16. & 34. 33
u 2 Chro. 15. 13

t command & compell them also to receiue it. Yea, he must u iudge them vnwoorthie to liue in any Christian familie or common-wealth, that will not receiue it: but hee may not compell any to receiue, whom hee knoweth to be altogether vninstructed & vnwilling, because (besides the profanation of the Lords holy ordinance that is caused thereby) the man that receiueth vnwillinglie, shall vndoubtedly receiue his owne condemnation.

Knowledge is necessary to the worthy receiuing of this Sacrament.

Q. *Hitherto you haue declared, how all that would come worthily to this Sacrament, must finde in themselues a sincere and right desire vnto it, which (as you haue said) is the first grace required in our preparatiō thereunto: tell me now, what is that*

know-

knowledge which you mentioned as the second grace that euery man must finde in him selfe that vvould come vvorthilie to this Sacrament.

A. First, euery one must haue that measure of knowledge in the Law of God (the summe whereof is contained in the ten commaundements) as may serue to discouer vnto him not only in generall the corruption of his nature, whereby hee is quite fallen from that holiness and righteousness which GOD requireth of him, and become prone to all euill; but also some speciall and particular sinnes hee hath committed, and the intolerable curse of God, due to him for the same.

1 Iere. 3. 13
Mat. 9. 12
Rom. 3. 20

Secondly, euery one must haue that measure of know-

2 Ioh. 17. 3
Mat. 16. 18
1 Cor. 2. 2
Reu. 3. 18

ledge in the Gospell, 2 as may serue to make knowne vnto him, and certainely to assure him of the sufficiency both of that remedie that is to bee found in Christ against all his sinnes, and the curse of God; and also of the meanes whereby that remedie is to be made his owne, namely, a liuelie faith.

3. Exod. 12 26. 27. & 13 8. 14

Thirdly, euery one must haue that measure of knowledge 3 in the doctrine of this Sacrament, as may serue to make knowne to him those helps which God hath ordained in it, both for the representing and making knowne of Christ and his merits to all that receiue it, and also for the applying and confirming of them vnto himselfe.

Q. *How may it appeare that this*

this measure of knowledge is necessarilie required of all that come vworthilie to this Sacrament?

Reasons of this doctrine.

A. First, because *x* knowledge is the foundation and beginning of all sauing graces: neither can any man receiue any comfort by Christ, or any of his ordinances, vnlesse hee be first inlightened with the knowledge of the truth.

x Pro. 19.2. 1 Tim.2.4 Act.26.18.

Secondly, because till a man *y* by the knowledge of the Law haue his sinne, and the curse of God due to him for sin, effectually discouered to him, and *z* by the knowledge of the gospell the sufficieneie of that remedie that is to bee found in Christ against all his sins and the curse of God, hee can neuer desire nor esteeme

y Rom.3.20 Mat 9.12. Gala. 3.24

z Ioh.4.10

of Christ. And til a man by the knowledge of this Sacrament can discerne the helps he may haue in it for the quickening and increase of his faith, hee can neuer desire it, nor come with appetite vnto it.

Thirdly, seeing *a* none can receiue worthily but hee that is able to examine himselfe, & *b* the onely rule whereby a man is to examine himselfe, is the vword of God, which consisteth of these two parts, the Law and the Gospel; it must needs follow, that hee which wanteth that competence of knowledge which I haue spoken of, cannot chuse but bee an vnworthy receiuer of the Lords Supper, if hee presume to come vnto it.

a 1 Cor. 11 28. 29

b Iam. 1. 23 24. & 2. 12 Ioh. 12. 48

Vse of this doctrine.

Q. *What vse is to be made of this doctrine concerning the necessitu*

cessitie of knowledge in them that desire to come to the Lords table?

A. First, to teach vs that before the Communion bee administred to any people, or they vrged to receiue it, *b* there should bee care had, that they bee first catechised and instructed; as wee neuer read that either *Iohn* the Baptist or any of the Apostles did minister the Sacraments to anie people whom they had not first preached vnto and instructed.

b Mat. 28. 19

Secondly, to discouer the sinne and fearfull estate of the greatest part of communicants in this land, who though they bee vtterly ignorant in the principles of religion, and vvant the meanes of knowledge, and bee voide of all

loue and desire of knowledge or the meanes thereof: *c* yet will by no meanes bee kept frõ receiuing this Sacrament, at Easter especially. Which one sin, in so generall a profanation of this Sacrament, *d* were sufficient to bring vpon the land all those grieuous iudgements that haue been, & are still vpon it; though it were guiltie of no other sinne besides.

c Eccl. 4. 17

d 1 Cor. 11. 30. 31.

Faith is necessary to the worthy receiuing of this Sacrament.

Q. *As you haue shewed the necessitie of a desire to this Sacrament, and of knowledge also in euery one that vvould come vvorthily vnto it; so tell me now vvhat that faith is, vvhich you said vvas the third grace that is necessarily required to the preparing of vs vnto this Sacrament.*

A. No man can receiue this

this Sacrament worthily, vnlesse hee haue a true iustifying faith, and be vndoubtedly assured, that Christ with all his merits doe belong vnto himselfe.

Q. *How may it appeare that none can be vnworthy or fit to receiue, but they that haue this faith?*

Reasons of this doctrine.

A. First, because this was necessarilie required *e* of all such as did desire to bee baptised.

e Mar. 16.16 Act. 8. 37. & 16. 31. 34

Secondly, this and all other the Sacraments are appointed of God, *f* not to begin, but to confirme faith where it is already begun, and *g* are therefore called seales of the righteousnesse that is by faith.

f Rom. 10. 14. 17

g Ro. 4. 11

Thirdly, as *h* the word of God which wee heare cannot profit vs at all, vnlesse it bee mixed

h Heb 4.2

mixed with faith, so much lesse can any profit by this visible word that wanteth faith, which i is both the onelie eye whereby we may discerne the Lords body, and the k hand and mouth, whereby weere ceiue it, and feed vpon it.

i Ioh.3.14 15.& 8.56
k Ioh.1.12 &6.35.36 Ephe.3.17

Lastly, it is not possible that any should haue that right desire to this Sacrament which wee haue already shewed to bee so necessarie to our worthy receiuing of it, that is not by a liuely faith assured that Christ with all his merits doe belong vnto him.

Q. *But seeing it is euident by the Scriptures, that Christ with his merits do not belong vnto all men, but to* m *a little flocke and that* n *the greatest part of the world,* o *men of those that liue in the profession of the true Religion,*

l Ioh.3.9
m Lu.12.32
n Mat.7.14
o Mat.22.14

ligion, shall receiue no benefit by him; how can any poore sinner (that knoweth himselfe to bee as vnworthy to receiue so great a gift frō God as any other man) attaine to this vndoubted assurance, that he is one of that little flocke that Christ died for.

A. The faith of Gods elect is no vaine fancie, nor vncertaine hope, but a certaine assurance; because it is *p* grounded vpon the word of God, which is *q* infallible, and wrought in the harte *r* by the spirit of God, *s* that cannot lie.

p Rom. 10. 8
q Psa. 19. 7. 9
r Gal. 5. 22. Rom. 8. 16
s Tit. 1. 2. Heb. 6. 18

Q. *But how is any particular man able to ground his assurance of his owne saluation vpon the word of God? Or, what motiues may a man finde in the word to perswade him vndoubtedly that he shall be saued, and*

What motiues bee are in the word to perswade a man to beleeue.

that Christ with all his merits doe belong to him?

First, that Christ Iesus hath by his death & obediēce *t* fullie satisfied the iustice of God, and purchased eternall life for all that can believe in him.

t Esa.53.5. 6. & 40.2 Mat.17.5

Secondly, that Christ with all his merits *u* are by Gods ordinance in the ministery of the word offered indefinitely to every one that heareth the Gospell, & *x* specially to every one that (out of the feeling of the burden and danger of his sins) can thirst after him.

u Mar.16.15 Act.2.39

x Esa.61.1-3 Mat.9.12. 13. *y* Mat. 11 28.

Thirdly, that every one that heareth the Gospell (specially every *y* one that feeling the burden and danger of his sinne, can thirst after Christ) is straightly *z* charged and commaunded by the Lord in his word to believe that Christ and

z Mar.1.15 Mat.22.9 Luk.14.21 23. Mar.12.24 compared with Mat.6. 12. 1 Pet.1.13 1 Ioh.3.23

and all his merits doe belong to himselfe.

Lastly, that *a* no sinne or rebellion that a man can possibly commit against God, is accounted so hainous in his sight, as infidelitie, vvhen a man will not believe that Christ belongeth to him; *a* because in this he maketh God a lier, as if offring his sonne to him in his Gospell, & comanding him to believe, he should not meane as hee speaketh.

a Ioh. 16.9 Mar. 16.16

a 1 Io. 5.10

Q. *What vse is to bee made of this doctrine, touching the necessitie of a liuely faith for the receiuing of this Sacrament vvorthily?*

Vse of the doctrine concerning the necessity of faith.

A. First, to perswade euerie one that professeth himselfe to be a Christian, to labour for a liuely faith: which, *b* as it is the root & foundation of all

b Ier. 9.24 Act. 16.34 Rom. 5.1.3 Lu. 2.29.30.

all true comfort both in life & in death, so without it c it is impossible that either this or any other seruice we doe vnto God (seeme it otherwise neuer so good) shold be acceptable vnto him, or profitable to our selues.

c Heb. 11.6
Ioh. 15.4.
Act. 15.9
Tit. 1.15

Secondly, to teach vs, that (because this d fayth is the mighty & supernaturall work of God, and wee are of our selues by nature euery whit as vnable (if not more) to beleeue in Christ aright, as to keepe all Gods commandements) it stands vs vpon to make high account of the ministerie of the word preached, which is e the meanes that God hath chosen and appointed to shew his mightie power in, for the begetting of faith in the hearts of his elect, and in the vse

d Ephes. 2.8
Ioh. 6.44
Ep. 1. 19.20

e Rom. 1.16
& 10.14.
1. Pet. 1.23

vse of that holy ordinance of God *f* to cry earnestlie vnto him for his blessing vpon it.

f Psal. 119. 33-36 Pro 2.3-5.

Thirdlie, to discouer the fearefull condition of them, that liuing altogether without the ministry of the word preached, and wanting it willingly, or hauing neuer profited by it at all; doe yet ordinarily receiue this Sacrament: whereas no man (without an extraordinary and miraculous worke of GOD, and such as *f* hee hath neuer been wont to worke, when the ordinarie meanes might be had) can be woorthy and fitte to receiue the L. Supper, *a* tilhe haue first enioyed the ministrie of the word, & bin an ordinarie and fruitful hearer of the same.

f Ios. 5.12.

a Eccl. 4.17.

Q. *You haue shewed the necessitie of the three first graces,* Repentance is necessary to the wor-

which

thy receiuing of this Sacrament.

which you said were required to make a man vworthy and fit to come vnto the Lords table, tell me now what that repentance is, vvithout which, you said, no man can receiue vworthily.

A. No man can come worthily vnto this Sacrament, vnlesse hee haue first vnfainedly repented; that is, *g* both cast off all his known sinnes (vpon *h* a hartie sorrow that hee offended GOD by them, and an *i* vnfained detestation hee beareth to them) and *k* also fully purposed and resolued with himselfe neuer to return to them againe.

g Pro.28.13 Esa.55.5.6 Iona.3.10
h 2 cor.7.10
i Eze.18.31 Rom.12.9
k 2 cor.7.11 Psal.18.23

Reasons of this doctrine.

Q. *How may it appeare that none can bee vworthy or fitte to come to the Lords table, till hee haue thus repented?*

A. First, because we finde that vnder the Lavv none might

might bee admitted to the Passequer, that had *l* not separated themselues from the filthinesse of the heathen, & *m* clensed themselues from all legall pollutions.

l Ezr. 6.21

m Num. 9.6 2 chr. 23.19 and 35.15

Secondlie, because *n* the conscience defiled vvith any knowne sinne, corrupteth all the holy things of God vnto vs.

n Hag. 2.13 14 Tit. 1.15. Heb. 10.22

Thirdly, because *o* it is not possible that any man should haue a true and liuely faith, and assurance of the forgiuenesse of his sinnes, that hath not thus vnfainedly repented.

o Mar. 1.15 Mat. 21.32 Act. 3.26 & 5.31

Q. *What vse is to be made of this doctrine, concerning the necessity of repentance?*

The vse of the doctrine.

A. To perswade euery man to labour and take paines with his owne heart, both to finde

find out, and know his speciall sinnes, and to bring his hart to this vnfained repentance for them, especially at that time when hee prepareth himselfe to come to the Lords table. Because as without this repentance it is not possible that we shold come worthily vnto it; so it will make whatsoeuer seruice wee doe vnto God, far more accepeable to him, and fruitfull to our selues, when before such time as we drawe neere vnto God therein, wee doe first (out of that child-like feare and loue wee beare vnto him) cast away such sinnes as we know by our selues.

p Iam. 4. 8. Gen 35. 2, 5 Iud. 10. 16 1. S. 7. 3. 4 Iona. 3. 8. 10

Motiues to repentance.

Q. *What principall points are there in Gods word, by the meditation whereof our senselesse and profane harts may be moued vnto this repentance?*

A. It

A. It will be profitable for vs to consider of these points following:

First, that for the transgressing of Gods commandement, euen in a small thing, not only q our first parents, and all the race of mankinde, were deprived of eternal happinesse, and of all grace to doe well, and became subiect to euerlasting damnation in the life to come, and infinite miseries in this life, and vnto such a corruption of nature as whereby they are made prone to all manner of sinne; but r also an infinite number of Angels (the excellentest creatures that euer God made) did not onely lose their happiness, but became the most miserable & accursed creatures of all the rest.

q Rom. 5. 14. 19

r 2. Pet. 2. 4.

Second-

Secondly, *s* the fearefull plagues that for sinne GOD hath brought both vpon sundry persons, and part of the world in old time, and *t* doth still euery day; and also *u* vpon the whole world in the generall floud; vpon *x* the *Iewes*, whom of all other people hee once loued best; and vpon *y* many of his most deare children: which all are * recorded in the word and executed in our sight and hearing, for vs to consider and profit by.

Thirdly, the *z* vnspeakable and infinite torments which the Sonne of God in his passion indured for vs, as well in his soule as in his body, *a* without which wee could neuer haue beene redeemed from the least of all our sinnes, nor from

s Rom 1.18
1 Cor.10 5-11.
2 Pet.2.6
t Psal.7.11
Zeph.3.5.
Ephe.5.6
u 2 Pet.2.5
x Rom.11 21.22
1 Thes. 2.16
y 2 Sam. 12. 10-12
Psal.51.8
Iob.13.26
* 1 Cor.10 11.
z Zach.12 10
Esa.53.3.5
Mat.26.37 38.
Luke 22 43.44.
Mat.27.46
Heb.5.7
a 1 Pet.1. 18.19
Gala 3.13
1 Ioh.1.7

from the intolerable wrath of GOD, due to vs for the ſame.

Q. *What meane you by that newneſſe of life, vvhich you ſaid vvas the firſt grace that is required of them that vvould come vvorthily to this Sacrament?*

Newneſſe of life neceſſary to the worthy receiuing of this Sacrament.

A. No man can be fitte to receiue this Sacrament, that doth not vnfainedly loue the Lord and his holy word; and that is not onely willing, but able alſo in ſome meaſure to obey him in all things, beeing fruitfull in all good works, eſpecially in the duties of his ſpeciall calling.

Q. *How may it appear that there is ſuch a neceſſitie of this newneſſe of life vvhich you haue ſpoken of?*

Reaſons why it is neceſſary.

A. Firſt, becauſe we find, that vnder the Law none might

might bee admitted vnto the Passeouer *b* vnlesse hee were not onely circumcised himselfe, but did circumcise also all the males that did belong vnto him.

b Exo. 12. 48

Secondly, because no man is within the couenaunt of grace (and consequently, this Sacrament which is the seale thereof, can belong to none) but *c* such onely as to whom God hath giuen a new heart and a new spirit; and in whose hearts hee hath written his Law, and put his spirit within them, to cause them to walke in his statutes, and to keepe his iudgements and do them.

c Ier. 31. 31 Eze. 36. 26 27

Thirdly, because no man can say hee hath a true faith (without which, as wee haue heard before, this Sacrament can do vs no good) vnlesse he

feele

feele it d working in him by loue e a cōscience of all Gods holy commandements; and not onely a desire, but f some ability also and strength to do his will, g especially in the duties of his speciall calling.

d Gal.5.6
e Luke 1.6 Act.24.16
f Mat.3.10 2 Tim.1.7 2 Cor.5.17
g Psal.1.3

Q. *What vse is to bee made of the doctrine, concerning the necessitie of newnesse of life in them that would come woorthily to this Sacrament?*

The vse of the doctrine concerning the necessity of newnes of life.

A. To shew that the desire that most men haue to this Sacramēt, as also their knowledge, faith, and repentance, is counterfait and hypocriticall, and consequently their comming to this Sacrament dangerous and damnable, because that howsoeuer they professe these things, yet are they altogether voide of the practice of pietie and righteousnes,

ousnesse, and performe not any duty constantly & holily, either vnto GOD in the exercises of his religion publique or priuate, or vnto man in the particular duties of their calling, or in the generall duties of iustice and mercy.

Charity necessary to the worthy receiuing of this Sacrament.

Q. *What is that charitie, vvhich is the sixt and last of all those graces, which you said were necessary for the preparing and making of vs fit and vworthy to come to the Lords table?*

A. No man can be worthy and fitte to come vnto the Lords table, that 1. doth not vnfainedly *h* forgiue all that haue any way offended him, *i* and cast off all purpose and desire of reuenge: 2. that is not willing (in loue and obedience to God, and desire to vvinne his neighbour vnto peace)

h Col.3.13 Mat.18.35
i Ro.12.19. 1 Thes.5.15

peace) to *k* seeke reconciliation with all such as hee hath been at variance with, yea *l* though they bee his inferiours, and *m* though the offence beganne on their parte; that doth not *n* loue all men (euen *o* his enemies) and that *p* not in word onely, but in deed and truth, beeing ready by all meanes to doe them good: 4 that doth not beare an *q* entire and brotherly affection to all the godly, *r* abounding so much the more in loue to the as he seeth the graces of God to abound in the.

k Psa.34.14. and 120.7 Mat.5.23 24
l Gen.13.8 1 Pet. 5.5
m Mat.18.15
n 1 Thes.3 12.
o Mat.5.44
p 1 Ioh.3.18 Eph.4.32. Rom 12.9
q Mat.12.50 1 Ioh.3.14
r Psa.16.3

Q. *How may it appeare that this charity you speake of, is so necessary as that without it none cā receiue this Sacramēt worthily?*

Reasons of the necessity thereof.

A. First, because it is *s* oft said in the holy Scriptures, that no seruice we doe to God can

s Mat.5.23 24
1 Tim.2.8
1 Pet.3.7
1 Pet.2.1.2
Iam.1.20

can bee acceptable vnto him or profitable to our selues, while wee bee out of charitie with our neighbours.

Secondly, aboue all the parts of Gods seruice, Charitie is principally required in the receiuing of this Sacrament; because as t wee doe heerin make open profession of our vnion with Christ and with his Church: so one principall end for which it was instituted, was to confirme and increase our loue one towards another. Yea, what benefit soeuer is offered therein vnto vs u wee can no other way be capable of, then as wee are vnited and knit together as liuely and feeling members to the whole body of Gods Church. Which also was the cause why our Sa-

t 1 Cor. 10 16. 17

u Eph. 3. 6. & 4. 16

our in the institution of this Sacrament and administring it to his Disciples, x laboured with thē in nothing so much, as to confirme them in loue and charitie one with another.

x Ioh.13.14 34.35.

Thirdly, it is not possible, that any man should y haue true faith that wanteth charitie, or z bee assured that God hath pardoned his sinnes, that is not able to forgiue them that haue offended him.

y 1 cor.13.2
z Mat.6.12 14.15. and 18.35

Q. *What vse is to bee made of this doctrine, concerning the necessitie of charitie in all them that desire this Sacrament to their comfort?*

The vse of the former doctrine.

A. To perswade euerie Christian (as at al other times, so) specially then when hee prepareth himself to come to the Lords table, to striue a-

gainst his vncharitablenesse, and seriously to labour to bring his heart vnto this loue that hath been described.

Motiues to perswade to forgiue wrong.

Q. *But seeing vve are all by nature void of hartie loue, euen towards them that neuer wronged vs, and maruailously prone to suspect, backbite, and malice all men: yea, we are vnnaturall, vnkind, and vnthankefull, euen towards them to vvhom we are most neerely bound; tell mee by vvhat meanes wee may be perswaded to forgiue, and beare this hartie loue to them that are our enemies?*

A. It shall bee profitable for vs to consider of these things following.

First, that that which wee haue to forgiue the greatest enemy wee can posibly haue, is z nothing in comparison to that

z Mat. 18. 24. 28

that which we desire and hope the Lord will forgiue vs. And that the Lord *a* will neuer remit to vs that were his enemies, ten thousand talents we owe to him, if wee be not able to remit to our brother the hundred pence that hee oweth vs: and that if wee did rightly believe and consider how mercifull and kinde the Lord hath beene to vs, and how much hee hath forgiuen vs, *b* wee could not chuse but readily & cheerefully forgiue, and loue our greatest enemies, because hee will haue vs to do so.

a Mat. 6. 15 & 18. 15.

b Mat. 18. 33 1 Ioh. 4. 11

Secondly, that the man whom wee so hate, *c* is our fellow seruant, professor of the same Religion with vs; yea, *d* our brother, that hath the Lord to his father, and the true

c Gen. 50. 17 Mat. 18. 33. & 24. 49

d Gen. 13. 8 Act. 7. 26. Mal. 2. 10 1. Pet. 3. 7

true Church for his mother as well as wee; and is fellow heire with vs of the grace of life. And, admit he be yet vncalled, & a most wicked man, yet hee is one whom wee see the Lord our God *e* vouchsafeth many fauours vnto, and whose conuersion hee seeketh by all means; *f* yea, whō hee hath so deerely and tenderly loued, that hee spared not his owne Sonne, but sent him to endure infinite torments in soule and body euen for him: and that there is no grace in vs, nor loue vnto GOD, *g* if wee cannot loue them that wee see are so deare vnto him.

e Mat. 5.45 Rom. 2.4.

f Ioh. 3.16 1 Ioh. 2.2.

g 1 Ioh. 5.1

Thirdly, that our enemie *h* is but the Lords instrument: and the wrongs he hath done vs, are not permitted only, but sent

h Esa. 10.5 & 45.7 Lam. 3.37 Iob. 1.21 2. Sa. 16.10

sent from GOD; and that though our enemie hath no iust cause giuen him to deale so with vs, *i* yet the Lord hath: and that therefore when wee can discerne the Lords iust hand in the wrongs are done vs, and receiue that spirituall profit which Gods children haue alwaies receiued by his corrections, *k* wee shall haue no iust cause to rage against him, whom the Lord vseth as his instrument to humble & reforme vs by.

i Psal. 39.9 & 119.75

k 2 Sam. 16 10 Iob 1. 20. 21

Fourthly, that *l* wee our selues haue either wronged others, as much as our enemie hath done vs, or at least we haue been prone to doe it; and *m* how can wee so much abhorre another for that fault which wee our selues are so subiect vnto?

l Eccle. 7. 23. 24. Gal. 6. 1

m 2 Chro. 28. 19.

Lastly, that the hurt wee haue receiued from our enemy, or that we can doe to him by priuate reuenge, is not comparable to that which wee shall doe to our selues, if wee continue in malice. For, besides that wee doe thereby make God our enemy, and n cut our selues from all hope that hee should take our part, and reuenge our quarrell; we doe also deprue our selues of all benefit by the word & Sacraments & prayer (as I haue aboue shewed) yea wee cause them all to turne into poyson vnto vs.

n Prou. 24 17. 18. and 25. 21. 22. and 20. 22 1 Num. 12. 9. 10. 2 Sa. 16. 12

How farre foorth a Christian is bound to loue and think well of all men.

And what desperate folly were this in vs, to kill our selues, that wee might hurt our enemies?

Q. *Is it then the dutie of a Christian to loue and think well*

vvell of all men?

A. No verily: for hee may and ought 1. to hate the enemies of God; and 2. to censure and iudge the tree by his fruit, disliking and thinking euill of all such as by their deedes declare themselues to bee vvicked men.

Yea, hee may not onelie 3. shunne all voluntary familiaritie vvith them, but also 4. by countenance and other meanes witnesse his dislike, and shew himselfe strange vnto them: so that hee be priuie to himselfe in the vprightnes of his hart, 1. that he misliketh them for their sinnes against God, not for the wrongs they haue done to himselfe; 2. that *s* he taketh no pleasure to hear or speak of their sinnes; *u* but can mourne for them: 3. and that

1. 2 Chro. 19. 2.
Psal. 139. 21
Prou. 29. 27
2. Math. 7 16. 20
1 Cor. 5. 12
Prou. 17. 15
Psal. 15. 4
3. Ps. 26. 4. 5
Rom. 16. 17
2. Thes. 3 14. 15.
4. 2 ch. 19. 2
Prou. 25. 23.
3. Ioh. 10
Ioh. 8. 20
Mark 3. 5.
1. 7 Ps. 69. 9. & 139. 21
2. 1 Cor. 13 6

u Psal. 119. 136. 139. 158.

3. * Pro. 17 5. and 24. 17. 18 Iob 31. 29 x Psal. 35, 13, 14 Iere. 18, 20 4. Mat. 5. 44 Gala. 6. 10 1 Thes. 4. 15

that he * reioyceth not in, nor desireth their hurt, but is x able hartily to pray for them; and 4. both ready and desirous to shew them kindnesse when hee can see any cause to hope that hee may doe them good, and winne them vnto God.

How farre forth we are bound to forgiue iniuries.

Q. *But (because in describing that Charitie that is required in all that would receiue this Sacrament to their comfort, you said we must vnfainedly forgiue all that haue any way offended vs, and cast off all purpose and desire of reuenge) tell mee how farre forth wee are bound to forgiue them that haue vvronged vs, and vvhether it be vtterlie vnlawfull for vs to seeke our remedy against such as haue done vs iniury in our person, or goods, or good name?*

A. First,

A. First, as it is vnlawfull for a Christian z to bee easilie prouoked vnto wrath or dislike of his neighbour; so after that hee is iustlie prouoked, a hee must be easie to be appeased, and b desirous of reconciliation, c willing to vse all good meanes whereby hee may winne him; yea, hee is bound in whatsoeuer wrong he hath receiued from any, so to forgiue it, as hee can loue the party, and think as well of him as hee did before, d so soon as he shall shew himselfe sorowfull and penitent for the wrong he hath done.

z Pro.16.32 & 19.11 1 Cor.13 4, 5, 7 Ga.5, 22, 23
a Iam.3, 17. Rom.1.30
b Ro. 12, 18
c Mat. 18, 15 Luke 17, 3
d Lu.17.3.4

Secondly, in case the party that hath wronged him, will not be brought to see his fault and shew himselfe penitent, though hee may iustly dislike him, yet e may he not hate or

e Mat.5.43 44 Ro.12,17

recompence euil for euil vnto him, but *f* rather endure this or more iniurie at his hands, than to doe, or speake, or desire ought against him in priuate reuenge.

f Mat. 5. 39
Iob 31. 30.

Thirdly, in case the wrong haue beene such as whereby hee is not onely offended, but hurt and endamaged also in his person, or goods, or good name, it may bee lawfull for him to seeke his remedie against him that hath done the vvrong, at the hands of the lawfull Magistrate. For as the magistracie and law *g* are the ordinance of God, so it may bee lawfull for a Christian (in the necessary defence or repaire of his person, goods, or good name (vvhich GOD *h* hath bound euery man to maintaine and haue care of)

g 2 Chro. 19. 6
Ro. 13. 1. 4
h Eph. 5. 29
1 Tim. 5. 23
Prou. 6. 6. 11. & 10 4. 1 Tim. 5. 8.
Iob 27. 5. 6.
Prou. 22. 1

i to

i to take the benefit of it: prouided that hee obſerue thoſe cautions & rules vvhich God hath giuen in his vword to direct vs in this caſe.

i Ex.22.1.15 Act.16.37 & 22.25.& 23.17.24.& 25.10.11.

Q. *Which be thoſe?*

A. Firſt, that we go not to law with any, but in caſe of neceſsity: that is, not *k* for trifles (but only when the wrong is ſo great, as if wee bee not righted by law, wee cannot conueniently ſerue GOD in our callings) *l* nor till ſuch time as wee haue firſt aſſayed all other good means of peace and agreement: for a Chriſtian *m* may not loue contention, but account it his wiſdom & glory to paſſe by offences.

Cautions and rules to be obſerued in going to law.

k 1 Cor. 6.2

l 1 cor.6.5.7 Mat.5.25.

m Prou.20.3.& 19.11 Phi.4.5.

Secondly, that before wee ſeeke remedy of our wrongs by the ordinary meanes, wee *n* ſeeke firſt to the Lord, and

n 2 Chro. 16.12. by proportion.

ſo

o Deu. 28. 29. Lam. 3. 39. 40. o so acknowledge his righteous hand in the wrong that is done vs by our enemie, as wee may be mooued to make peace with God, and to profit thereby.

Thirdly, that the end wee aime at in going to law, bee not the hurt of our enemie, but 1. the glory of God, which shineth in the execution and manifestation of iustice by this his ordinance: and when wee thus acknowledge him p the onely maintainer of our persons, goods & credit, and q auenger of all wrongs, and dare r not reuenge our selues; and 2. the necessary defence & maintenaunce of our selues, s and such as God hath charged vs to haue care of; and 3. the t reformation of the party himselfe, and of u others by

1

p Psal. 3. 3. q Ps. 94. 1, 2. r 1 Sam. 25. 31, 33. s Rom. 13. 8. 1 Tim. 5. 8.

2

2 cor. 12. 14. Eph. 4. 28. t Eccl. 8. 11. u Deu. 33. 11. & 17. 13.

3

by his example.

Fourthly, that we both beginne & follow our suits in law *vvithout couetousnesse, x vsing no bitternes y and extremitie against the person of our aduersarie: nor labouring either z by briberie, or by any other meanes to corrupt or hinder iustice; but so seek our owne right, as it may appeare we are not void of loue, and compassion, and desire of reconciliation with our aduersarie.

Lastly, that when wee haue vsed this ordinary meanes that the Lord hath giuen vs for the righting of our selues, and finde no redresse, we must rest a with quietnes & meeknesse therein; without fretting, or desire to right our selues by priuate reuenge; knowing

* Heb. 13,5
x Eph. 4,31
y 2. Chr. 28 9, 11
Deu. 24,6
Esay 58,3
Mat. 18,28
z Deu. 24 17
Pro. 17.23

a Phil. 4,5
Iam. 5,7,9

b Psal.39.9
2 Sa.16.10

knowing assuredly *b* that the Lord hath thus ordered the whole matter, either for our correction, or for the exercise of our patience and charitie, and that *c* hee will bee reuenged of such an enemie, and deale farre better for vs (if wee can commit our cause to him) then either our selues, or any Magistrate could haue done.

c Psal.94.1. 20-23. and 37.5.6
1 Pet.4.19

Q. *You haue shewed that none can be fitte to receiue this Sacrament, vnlesse he can finde in himselfe those sixe graces that are mentioned by you: tell me now, is this all that is required for our preparation to this Sacrament?*

A. No: for those that are regenerated, and haue both faith, and repentance, and true charitie, *d* may receiue this

d 1 Cor.11 30.32.

Sacra-

Sacrament vnworthily, if they bee not carefull to renew and ſtirre vp thoſe graces in themſelues, at ſuch times as they intend to come vnto the Lords table.

How our faith is to be renewed, ere we come to the Lords table.

Q. *How muſt we renew our faith when we prepare our ſelues to come to the Lords table?*

A. Firſt we muſt * diligently re-examine & try it by the cauſes and fruits thereof, that wee may be more aſſured it is indeed the liuely & iuſtifying faith of Gods elect.

* 2 cor. 13.5.

Secondly, we muſt take pains to bring our hearts both to *e* a ſight & ſenſe of our infidelitie, & of the weaknes of our faith, & *f* to a true care & deſire to be confirmed in it by this Sacramēt; as alſo to an vnfained reſolutiō, to vſe al *g* good means whereby to ſtrengthen it, & to

e Mar. 9.24

f Luke 17.5.

g Ro. 16.17

ſhun

shunne the meanes that may weaken the same.

How repentance is to be renewed before wee come there.

Q. *How must we renew our repentance when we prepare our selues to come to the Lords table?*

A. Wee must labour to bring our hearts, first to *b* a sight and sense of our particular sinnes, specially those which wee haue fallen into since wee last renued our couenaunt with God in this Sacrament.

b Iere. 3, 13

Secondly, *i* vnto a true care to cleanse our selues from them by sincere repentance, and desire to obtaine both further assurance of the pardon of them, and strength against them by receiuing this Sacrament.

i 2 Cor. 7. 1

Thirdly, to *k* an vnfained resolution not to fall into them

k Psal. 119, 106. & 85, 8

them againe, but to ſhun all the ſhewes and occaſions of them, and to ſerue God vvith more conſcience & care then heeretofore we haue done.

Q. *How muſt we renue our charitie vvhen wee prepare our ſelues to come vnto the Lords Table?* How our charity is to be renewed.

A. We muſt endeuour to bring our hearts, firſt to a ſight and ſenſe *l* of our great want of true loue, and proneneſſe vnto malice and contention. *l* 1 Tim. 4, 5

Secondly, to *m* a true care of reconciliation with all men, and willingneſſe to ſeeke it, and deſire to receiue ſtrength by this Sacrament againſt our vncharitableneſſe, and to be confirmed and increaſed by it in our vnfained loue to all men, ſpecially to the children *m* Ro. 12, 18

of

of God.

Thirdly, to *n* an vnfained resolution to continue in that vnitie and loue that wee make shew of at our comming to this Sacrament.

n Psal. 119 57. 112

That weake Christians are not to forbeare communicating in the Lords Supper.

Q. *You haue shewed vvhat those graces be which euery one must finde in himselfe that doth desire to receiue this Sacrament with comfort; and that it is not sufficient to haue them, but that a man that hath them, must also labour to stirre them vp and reuiue them in himselfe at euerie time when he prepareth himselfe to come to this Sacrament: tell mee now vvhat doe you think of them, that (though they do find those graces you haue mentioned to bee in them in some measure, yet) doe feele them to bee so vveake & imperfect, and the contrary corruptions so strong,*

that

that they are much troubled with the sight and sense thereof? may such presume to come to the Lords Supper, with any assurance that they shall receiue it vworthily?

A. They may, if they can find 1. that those weake graces that are in them, are ioyned vvith a desire to growe in grace: and 2. that the imperfections that they find in themselues be such as they can vnfainedly grieue for, and striue against: and 3. that the flesh and the corruptions thereof, are in them *o* as the old man, dying and decaying continually; and the spirit with the fruites thereof, like *p* the new man, alwayes growing and waxing stronger in them. Yea, such as these (notwithstanding their wants and corrupti-

1. Mar. 9.24
2. Mar. 9.24
Luke 24.17
o Eph. 4.22
p Eph. 4.22

ruptions) are of all others the fittest to come vnto this Sacrament.

Q. *How may that appeare?*

A. First, because the disciples, whom our Sauiour himselfe admitted to this Sacrament in the first institution thereof, *q* were at that time farre from perfection, and full of infirmities.

q Mat 26. 31.34.40 Mar. 14.40 18.22.49.50 Luk. 24.11 Marke 16. 13.14. Luk. 24. 45. Ioh. 20.9

Secondly, the Lords Supper is ordained *r* to confirme our faith, and all the fruits of it, (which wee should haue no neede of, if any grace were perfect in vs) & to be the Sacrament of our spirituall nourishment, which none can be so fit to receiue, as they that (out of the sense of their weaknesse and readinesse to faint) doe most feele the need they haue of it.

r Ro. 4.11

Third-

Thirdly, if none might receiue it that feele corruption and vvant of grace in themselues, then had it been instituted altogether in vaine, seeing ſ the best of Gods children while they liue in the flesh, are regenerated but in part. And this doth infallibly argue a man to be in the state of grace t when he so feeles his corruptions and wants, that he can grieue for them, & striue against them, and vnfainedly desire to grow in grace.

ſ 1 Cor. 13 9. 12 Gala. 5. 17

t Math. 5. 3 4. 6 Rom. 7. 15 25

Q. *You haue shewed what the points bee wherein wee must examine our selues before vve come to the Lords table: but is this all that wee must doe in the preparing of our hearts onto this Sacrament?*

Praier to be vsed both before & at the time of communicating.

A. No: but wee must also (both in secret, before wee come

come vnto the publique assemblie, and when wee come there, ioyning with the congregation) make humble, faithfull, and earnest prayer vnto God, as for the pardon of all our sinnes, (specially our comming so oft heertofore to his holy table with vnprepared hearts) so for his blessing vpon that indeuor which we haue now vsed for our preparation, and for his gracious supply of whatsoeuer hath been wanting therein, and for his assistance in this holy action that we are to take in hand.

That it is not necessarily required to receiue the Sacrament fasting.

Q. *Is it also necessary to our preparation, that wee come fasting to this Sacrament? or doe they sinne, and make themselues vnworthy receiuers of it, that doe eate or drinke any thing before they come vnto it?*

A. No

A. No verily: for though it bee fit for such as may conueniently doe it, without hurt or danger to their health, to come fasting to this Sacrament: yet seeing 1. there is no commandement of God that doth inioyne it, and 2. both at the first institution, & long after in the Primitiue Church it was wont to be receiued after other meat; & 3. the kingdome of God stands not in meat and drink (for * neither if we eate, haue wee the more, neither if wee eate not, haue wee the lesse) therefore to put holinesse in this, or to esteem it necessary to the worthy receiuing of this Sacrament, is meere ignorance and superstition.

1. Deut. 4.2. Esa. 1.12.
2. 1 Cor. 11 25.
3. Rom. 14. 17. 18
* 1 cor. 8.8

Q. *Hitherto you haue declared how we must prepare our selues*

What outward behauior & actions are required of vs, during the time of the administration of this Sacrament.

selues before wee come vnto it, if wee desire to receiue this Sacrament to our comfort: tell me now vvhat is required of vs during the time of the administration thereof?

A. Some things, that concerne the outward behauiour and actions of the body; and some things, that concerne the inward affection & disposition of the hart and mind.

Q. *What be those outvvard things that you say are required of vs during the time that this holy action is in hand?*

u Eze. 46. 10

A. First, (as *u* at all other times when wee are to ioyne with the congregation in Gods seruice, so speciallie) when wee are to receiue this Sacramēt (which is *u* appointed of God to bee a signe and seale of that most neere communion

u 1 Cor. 10 16. 17.

munion and fellowship that wee haue with all Gods people) wee must be carefull x to come all together to the beginning of Gods publique worship, and to tarry all together till the whole action bee finished.

x 1 Cor. 11 17. 18. 20 33 Act. 20. 7.

Secondly, as in all other the parts of Gods publike worship, the congregation y must ioyne together as one man; and none may (either by priuate deuotion, or any other way) with-drawe themselues from that which is publiquely done: so in this part of Gods worship specially, euery one must giue diligent attention to that that is done, not onely when hee himselfe is ready to receiue, but during the whole action; and euen behold and look vpon both the elements

y Act. 1. 14 & 2. 1. 46

themselues, and all the sacramentall actions which are by Christs ordinance vsed in the administration of this Sacrament, because z GOD hath appointed that to be a meane to stir vp and helpe our faith in this action.

z Exo. 24. 8

Thirdly, as in all the publike worship of God (a where the Lord is in a speciall sort present) much b outward reuerence and seemely cariage of our selues is required; so in this whole action (and then specially when our selues are to receiue those holy signes of the body, & bloud of Christ) wee must vse such behauiour and gesture of our bodie, as may bee free frõ superstition, and yet fit to stirre vp and expresse that inward faith and thankfulnesse which is requi-

a Mat. 18. 20
b Leu. 19. 30
Psal. 5. 7
1 Cor. 11 10. & 14. 40

red

red in the receiuing of that which God then dooth offer vnto vs.

Fourthly, as the workes of mercy *c* shold alwaies be ioyned with the works of pietie, becauſe they do much further the fruit & comfort of all the parts of Gods worſhip; ſo eſpecially ought euery one, when hee hath receiued from God ſuch pledges of his loue in this Sacrament, according to his abilitie, and in teſtimonie of his thankfulneſſe vnto God, and loue to men, *d* to offer vnto God with cheereſulneſs the ſacrifice of almes, for the reliefe of the poore members of Ieſus Chriſt.

c Neh.8.10 12.

1.co.16.1.2.

d He.13.16

Q. *As you haue ſhewed vvhat is required of vs during the time of this holy action, as touching the outward dutie and be-*

What inwardaffectiõ and diſpoſition of heart

is required of vs while this holy action is in hand.

behaviour of our bodies, sayth mee now what should be the meditation and disposition of our harts at that time?

A. First, when wee see both bread and wine standing vpon the Lords table, vvhich the Minister of Christ hath consecrated and put apart to this holy vse, then must wee with ioy of heart call to mind and consider, that Iesus Christ was e sanctified and put apart to bee the onely & all-sufficient meanes of nourishing & preseruing vs in the state of grace, of strengthening and refreshing our soules in all temptations.

e Ioh. 6. 27 & 10. 36. & 17. 19.

Secondly, when wee see this bread broken, and this wine poured foorth by the Minister of Christ; then must wee thinke f seriously with griefe and

f Zac. 12. 10

and indignation of heart, of our owne sinnes that pierced Christ, and imposed such necessitie vpon him to suffer so infinite and vnspeakeable torments; and withall of the infinite iustice of God, and his anger against sinne that could neuer haue bin appeased but by this meanes.

Thirdly, when wee see the bread thus broken, and the wine thus poured forth, to be offered by the Minister of Christ vnto vs, and hear him in Christs name command vs to take, eate and drinke it; then must wee with ioy and thankfulnes of hart meditate of *g* the wonderfull loue of God towards vs, not onely in not sparing his owne sonne but giuing him for vs, but also *h* in offering him vnto vs

g Ioh. 3. 16 Rom. 8. 32

h 1 Ioh. 3. 23

in his word & Sacrament, and commanding vs to believe in him.

Fourthly, when wee take the Bread and the Wine at the Ministers hand, & doe eat and drinke the same; then *h* must we stirre our soules by faith to lay holdupon, and apply to our selues all the merits of Christs passion; fully assuring our selues, that by those vnspeakeable torments of his own Sonne, the anger of God is fully appeased, & his iustice satisfied for all our sinnes: and so ioyfully feed therupon, that wee may feele our soules not onely fully *i* satisfied thereby, and *k* strengthened and refreshed against all tentations; but also *l* quickned and enabled to walke in all holy obedience vnto God.

h Esa.64.7. Psal.42.11

i Ioh.6.35

k Mat. 11.28

Ioh.6.33 48.51

l Iohn 15. 4.5.

Fift-

Fiftlie, when wee behold all the reſt of Gods people in the ſame congregation communicating with vs in the ſame elements & Sacramentall actions, without all difference or reſpect of perſons; then muſt wee call to minde and conſider how great a corruption it hath bin in vs *m* to deſpiſe the Church of God, or the leaſt member thereof, and to haue been ſo vnkinde vnto them, ſo prone to malice them, and hard to be reconciled vnto them *n* whom GOD our heauenly father, & Chriſt our bleſſed Sauiour, haue ſo dearely loued and done ſo much for: yea, we muſt ſtirre vp our harts to beare a louing and kinde affection, as to all the people of God, ſo ſpecially to them that wee doe now

m 1 Cor. 11 21. Mat. 18.10

n Ro. 14.15 1 Cor. 8.11

communicate withall.

Lastly, when after we haue receiued, wee giue some-what according to our abilitie for the reliefe of the poore; and ioyne with the whole congregation in prayer and singing of Psalmes: then must we stir vp our selues to doe all this with feeling and ioy, and thankfulness of hart, as vnto God that o loueth a cheerefull giuer, and p is a spirit, and will accept of no seruice but that vvhich is done in spirit and truth: so offring vnto him the sacrifice not q of almes onelie and r of the calues of our lips, s but of our owne bodies and soules, in thanks giuing for this inestimable benefit of our redemption, and for his fatherly care (by ordaining this Sacrament) to apply it vnto vs, and

o 2 cor. 9.7
p Ioh. 4.23 24.
q He. 13.16
r Hos. 14.3
s Rom. 12.1

to

to confirme our faith in the same.

Q. *What is the cause why in all the parts (almost) of that invvard disposition that is required of vs in this holy action, you make mention of ioy? Canvvee not rightly celebrate this heauenly banquet, vvithout invvard ioy and gladnesse of heart?*

Ioy and cheerfulnes required in communicating at the Lords table.

A. Noverilie: for as in the *t* celebration of the Passeouer, & *u* of all those solemne feasts that were kept vnder the law, the people of God were commanded to reioyce, & to stirre vp themselues therunto by all good meanes, (* because no man can indeed bee righelie thankfull vnto God for that blessing wherein hee doth not reioyce) so in this Sacrament especially, wherein *x* wee are

t 2 Chro. 30. 21. 26
u Deut. 12. 12. & 16. 15 Neh. 8. 10 1 Sam. 1. 7
* Psal. 27. 6 & 126. 2. 3 & 92. 1. 4
x 1 Cor. 11 24. 25

to celebrate with thanksgiuing the memorie of a benefit that is incomparably greater then euer the church receiued vnder the law, this ioy and gladnesse of hart is necessarily required at our hand.

vvhat things to be performed by vs after we haue receiued.

Q. *You haue shewed how we must prepare our selues before we come to the Lords table; and also what disposition of body and minde is required of vs at that time when this holy action is in hand: tell mee now vvhat must vvee doe after wee haue receiued, to confirme and increase the comfort and fruit of it in our selues.*

A. First, so soone as wee are com home from the publique assembly, wee ought in secret to consider and bethink our selues seriously what wee haue done, and how wee haue sped;

ſped; what ioy and comfort wee haue felt in this Sacrament, what increaſe of faith, and reſolution to lead a holie life, wee haue receiued thereby: becauſe wee may be ſure that no man hath receiued this Sacrament worthily, nor fed vpon Chriſt in it (y whoſe flesh is meat indeed, & whoſe bloud is drinke indeed, and z whom none euer touched with a true faith, but they receiued vertue from him) that hath receiued no refreſhing nor ſtrength by it.

y Ioh. 6. 55

z Mar. 5. 28 30. & 6. 56

Secondly, if wee can finde no ſuch comfort and fruite that wee haue receiued by it, then muſt wee examine diligently whether wee may not iuſtly charge our ſelues to bee the cauſe thereof, becauſe wee came not vnto it with that

pre-

preparation of hart, as hath been described. And if wee finde the cause wholly in our selues, then *a* must wee presently humble our soules before God in feruent prayer and vnfained repentance for this our grieuous sinne; that so iudging our selues for it, wee may not be iudged of the Lord.

a Lam. 3.39 40. 2. cor. 11.31

Thirdly, if (vpon diligent examination of our harts) we can finde, that this our want of comfort and fruit, which wee are vnfainedly grieued for, ariseth not thus from our owne sin, but that wee brought with vs vnto the Sacrament (in truth & sincerity, though in much weaknesse) that preparation of heart that hath been described; then haue wee no iust cause to *b* bee dismaied

b 2. Chr. 30. 18. 19.

maied in our ſelues, but (after that wee haue humbled our ſoules before God in prayer, for the ſanctifying and remouing of this his correction, which for our triall, and other cauſes, beſt knowne to himſelfe, hee ſeeth good to exerciſe vs by) wee may comfort our ſelues in this, that ſuch *e* hardneſſe and ſenſleſneſs of heart, which wee thus feele and bewaile in our ſelues, may be in them that are in the ſtate of grace, and (our conſcience bearing witneſſe with vs, that we come rightly prepared vnto the Sacrament) wee haue vndoubtedly receiued comfort and fruit by it, *d* which wee ſhall alſo feele heereafter, though wee do not for the preſent.

e Eſa. 63. 17.

d Pſal. 97. 11.

Fourthly, if (vpon this exami-

amination of our own hearts) wee can finde, that wee haue ſped well at this feaſt, and that the Lord hath ſo welcommed and entertained vs at it, that wee are come from it well refreſhed and ſtrengthened in our faith and loue, and in our reſolution to lead a holy life; then muſt we preſently in hartie prayer giue thanks vnto God for this his vnſpeakeable gift, *e* and craue of him the continuance and perfecting of his owne worke which hee hath wrought in vs.

e 1 Chro. 29. 18

Laſtly, the benefit wee haue receiued by this Sacrament, and comfort in the ſenſe of Gods loue and fauour to vs in Chriſt, as it muſt prouoke vs to come oft to this banket, ſo muſt it make vs careful *f* to per-

f Pſal. 116. 14. 18. Eccle. 5. 3. 4

performe our vowes we haue now made vnto God, in the presence of all his people, by labouring to expresse the g truth of our thankfulnesse, both in taking heede that we returne not againe (as the dogge to his vomit) vnto any of our sinnes which wee haue professed repentance of, as also in indeuouring to honour GOD by a holie obedience to his will, in our whole conuersation, all the daies of our life.

g Ezr. 10.11 Psal. 50.23 Psal. 106. 2. 3

Soli Deo gloria.

Lord now am come to thy ho
table as I pray thy spirit to
receiue those holy misteries
worthyly to my euerlasting
Sowe vation Lord suffure no
euile thoughts to come into
my mind to hender mee fro
knowlaing thy loue to me
in giuen mee thy only Son o
ur day for mee. o God of know
thou are here present and
thy holy angels to aserue us
Lord kill or baine thoughts
of my mind that I may receiue
to my euerlasting comfort
now I beseech thee giue me
the full consolation of this
mistery. that my faith may
be increased my hope con
med, my charitie inflamed
my weake conciense comforted
my sole assured of her saluatio

[illegible] serve to [illegible] [illegible]
[illegible] my [illegible] [illegible] on
about this [illegible] [illegible] [illegible]
[illegible] are to receive [illegible] pu-
rity of hart [illegible] [illegible] love
[illegible] dread and [illegible] faith
[illegible] mercy on me [illegible] lord
[illegible] by [illegible] [illegible] requested
[illegible] better [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

O [illegible] am [illegible] only [illegible]
[illegible] the [illegible]
[illegible] suffering death
the [illegible] sins and
[illegible] to satisfie for this blessed
[illegible] [illegible]
[illegible] [illegible] man [illegible]
[illegible] the [illegible] of my
lord open the [illegible] to the
any [illegible] mee that may [illegible]
pardon from the [illegible]
need lord keep mee [illegible]
their [illegible] mee and [illegible] time to
[illegible] of mee [illegible]
but in that [illegible] spirit
then mee may [illegible] [illegible]
all temptations. let my [illegible]
purchase my pardon and [illegible]
blood wash [illegible] away [illegible]
sins of mee [illegible] others that
they may not belaged to my
charge.

O Lord, be favourable and
gracious unto me in the
day of trial, and lead
me no further into any
temptation, than thou wilt
make me able to bear.
Grant, O Lord, that I may
with strong faith resist
Satan and by watching fas
ting and prayer mortify
the lusts of the flesh, and
by continual meditation
of thy holy law avoid the
foolish vanities and dan
gerous pleasures of this

[illegible]
[illegible]
[illegible]

Lord grant that I may holy
mistresse I may effectually receive
my blessed saviour and all the benefits
of his passion Lord I write thy lawes
in my heart that I may never provoke
thee to displeasure but that I may receive
the benefits to my everlasting com-
fort. Lord grant I may not eat and drink
my condemnation but that I may have
my pardon sealed and my soule in-
wardly united unto thee that no tem
tation may ever be able to depriue it.
O Thou that saist that he that
eateth my flesh and drink
eth my blood hath eternall life
By thy crucified body deliu
ver me from this body of death
O let this blood of thine purge
my conscience from dead works
to serue the liuing god.

O Lord make mee a worthy
partaker of these most holy mistery
prepare mee before } the receiving
sfest mee in } of this heaven
mfort and } ly food
orfer me mee after

1 Renew my repentance
2 confirme my faith
3 perfect my charitie
4 increase my knowledge
5 Fasten my attention
6 quicken my devotion

Lord alle mee humbly
beeseech thee
1 Sorrow for my sins
2 Thirst for thy grace
3 Knowledge in thy mysteries
4 Faith in thy promises
5 Love to thy members
6 Thankfulnesse for this inestimable favor thou vouchsafest
once, in biding mee to thy on
Table